HEALTH.

AN

ESSAY

ON ITS

NATURE, VALUE, UNCERTAINTY, PRESERVATION

AND

BEST IMPROVEMENT.

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BRITISH MUSEUM

TO

Dr. Joſeph Eaton,

OF THE

College of PHYSICIANS

LONDON.

SIR,

MY Aim in this Addreſs to You, is, to diſcharge ſome part of that Obligation I am under, to Your tender Care, & moſt friendly Aſſiſtance, to me & my Family; to let the World know how much You have been my Friend; and

the Pleaſure I take in owning myſelf to be Yours.

So often as we have put the Conduct of our *Health* into Your Hands, and ſo often as you have been bleſſed, and ſucceeded; after paying our *Vows to God*, the next thing ought to be *Gratitude* to the Inſtrument of Providence in ſo great a Bleſſing.

By this Means I have found out a way of faſtning an Acknowledgment upon You, without leaving it in Your Power to refuſe me. For that Reaſon I have broke in upon You thus, without aſking Permiſſion; if there be any Fault in that, it is owing to the utter Impatience I am under, of being always obliged.

Epiſtle Dedicatory.

THIS Preſent I make You is ſomething agreeable to Your Profeſſion. Your Province is to reſtore and maintain *Health*, my Undertaking is to improve it: May I be as ſucceſsful in the one, as Your Care and Skill, Your Tenderneſs, Integrity and Diligence, have been in the other; and may all the agreeable Qualities, that made one of Your Profeſſion of old be called *The Beloved Phyſician*, abound in You. Theſe are Wiſhes becoming

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Your moſt obliged,

and moſt humble Servant,

B. GROSVENOR.

THE

THE

PREFACE.

THE *peſtilential Diſeaſes that have of late Years walked their Rounds in* Germany, Poland, Pruſſia, Pomerania, Hungary, Hamburgh, *and ſome Parts of* France, *made us all very apprehenſive for the* public Health *of our own Country. Proclamations were indeed iſſued out for a ſtrict Performance of the Quarantains, but the Impatience of Reſtraint, ſo natural to the* Engliſh, *the Careleſneſs of Officers, and the Avarice of thoſe who uſually overſee the Execution of ſuch Orders, render thoſe Precautions leſs effectual among us; leſs to be depended on, and conſequently the diſtinguiſhing Providence of God the more conſpicuous.*

We were alarmed afreſh, by the Mortality among our Cattle, a Judgment that had gone over all Europe, *and for which there did not*

ſeem

ſeem to be any human Remedy. We feared it was the Prelude to ſome greater and more terrible Devaſtation; but the Lord at length ſaid to the deſtroying Angel, it is enough, ſtay now thine Hand.[a]

I was excited by theſe Providences, to review and put in order ſome Thoughts I had laid together upon the Importance of Health, *its* Precarioufneſs, *and its beſt* Improvement.

The World agrees in the Valuation of this Bleſſing, and have a general Senſe of its brittle Nature; and therefore I pretend not to make Diſcoveries, *but to make* Impreſſions, *if I can, and to recommend that* Uſe and Improvement of Health, *without which it is indeed a Reproach upon any one to pretend to know that it is a Bleſſing ſo* important *and ſo* vaniſhing.

There is a great deal writ about the Preſervation of Health. It is for the Service of Health, that Men have travelled, ſtudied, ſpent their Time, laid out their Money, their Strength, and even Health *itſelf, in the Purſuit of Health: and yet after all, the* Improvement of this Health, *is of greater Importance than the thing itſelf.* Health, *though a very great Bleſſing, is not for its own ſake, but for ſome farther and nobler End. It is*

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a 2 Sam. xxiv. 16.

to

to be regretted, that the moſt delectable, moſt diffuſive, and moſt eſteemed Bleſſing in Nature, ſhould be the leaſt improved, *or not directed to its moſt* excellent Purpoſes.

The Miſſionary *tells us, that when all the Books in* China *were ordered to be burnt by the Emperor* Chiohamti, *thoſe in* Phyſic *were preſerved by a peculiar Exception.*[b] *As if the* Whole Duty of Man *was only* curare cuticulam, *to keep the Body in good Caſe, and to ſtudy nothing but how to* be well.

Pindar *has a bold Stroke, ſpeaking in the Praiſe of* Health : A Man *(ſays he)* that is in good Health, rich in Honour, and enjoys it all to a good Old Age, need not trouble himſelf about being a God.[c] *I wiſh this were nothing but Poetry, Fiction, and Invention all, without any Example of any Character formed, or Lives led upon the ſame Sentiments. I wiſh the Profaneneſs of the Turn were to be found no where but in the Poet, or that the Men of Riches, Health, and Honour, were ſo mended ſince his Days, as that thoſe three things were not indeed to them inſtead of all that was* divine. *But, oh* Pindar ! *will* Health *do inſtead of Immortality and eternal Life ? Is there any Receipt for Immortality but this, that my Subject commu-*

b Letre 8. c Pindar. in Olympiis.

nicates

nicates to the World? viz. the beſt Improvement of this beſt of Bleſſings? *Having mentioned* Health, Wealth, *and* Honour, *doſt thou leave us there? Will it do any Harm to go farther, and to the charming Ideas of Health, Wealth, and Honour, join the Epithet of eternal? I can no more be ſatisfied with any thing that I know muſt come to an End, than I can be eaſy in thinking that my own Being would do ſo. Why not aſpire to be* Divine, *though not to be a God? Why doſt thou ſtop ſhort of that* Health, *thoſe* durable Riches and Honours, *for the ſake of which only, it was worth our while to have been born, and for the actual Enjoyment of which, it is at any time worth our while to die?*

After all that is or can be ſaid of Health, *its higheſt* Elogium *is, that it is the greateſt temporal Bleſſing, and enters as the chief Ingredient into the Happineſs of this Life. If you will carry it any farther, you muſt render it ſerviceable to the Purpoſes of an* eternal Life.

This is what I endeavoured to do in this Treatiſe, in a manner that I know no Body has done before, among a great many Things written on the Subject of Health in general, or with particular Intentions. Treatiſes have been writ with a particular View to the Preſervation

ſervation of the Health of Princes,[d] *Scholars,*[e] *Soldiers,*[f] *Sailors,*[g] *Travellers,*[h] *and lately of the Diſeaſes incident to* ſeveral ſorts of Artificers.[i] *But I know of no Body that has conſidered this Subject in this View and Intention, neither* Divine *nor* Phyſician, *nor handled in this Way the moral Improvement of it.*[k]

Though it is certain Health, *with all its Advantages, is not more important to the Body, than the Improvement of it is to the whole Man.*

Why ſhould one Part only be ſtudied for? When any new Diſcoveries toward the Preſervation of Health, are ſo welcomed into the World, Why ſhould not an Eſſay *towards the beſt* Improvement *of it, be kindly received?*

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d Ramazzini *De Principum Sanitate tuenda.*

e Fortunatus Plempius, in Lovanienſi Univerſitate Profeſſor egregius, opus elegantiſſimum edidit, *De togatorum valetudine tuenda.*

f Schinibergerus *De Militantium Sanitate tuenda.*

g Montaquana *De Navigantium,* &c.

h Johannes Jacobus Friſius *De iter facientium,* &c.

i Ramazzini *De Morbis artificum Diatribe.*

k Tſchirnhauſii *Medicina mentis & corporis,* I never ſaw.

Leſſii Ugiaſticon, *it is ſo long ſince I have read and have it not by me, that I have forgot how he manages that Subject.*

I am ſenſible the Order of ſome Parts of this Eſſay might have been better diſpoſed, and how much it might have been enriched and improved by Perſons of greater Acquaintance with that ſort of Learning that borders upon the Subject. Nay, I am ready to think, that I could have made it more compleat myſelf, ſince the improvements I have received, and the Addition made to the little Knowledge I had before of the Human Structure, *from the entertaining Lectures of the moſt obliging Mr.* Cheſelden ; *in whom I know not which to admire moſt, the Exquiſiteneſs of his Skill, or the eaſy, frank, and generous Manner of his communicating of it to the Curious. But my other Affairs would not permit me to write that Part over again, and ſo I let it go with ſuch Amendments as I could conveniently inſert. The Learned that way do not need, and others won't miſs it. What I have produced, I judge ſufficient to illuſtrate that Chapter which contains this Propoſition, that* Health for a conſiderable Time is a wonderful thing; that it is not to be depended upon.

This would lead me to that part of a Preface which I have always thought might beſt of all be ſpared : that is, a mighty Solicitude about the Reception of a Piece into the World. But I ſhall ſpare myſelf and Reader any farther

ther Trouble than only to ſay, that when a Man has endeavoured to oblige a few Friends, and do a little Good in his own Manner and Way, and committed all to the Bleſſing of God, he ought to be content with Neighbour's Fare, and muſt ſubmit to the Way of the World.

I cannot conclude without congratulating my native Country upon the Health *and Vigour that now fills the Throne, and ſtands round about it. Our* Sovereign *and the* Royal Family, *are ſo much the greater Bleſſings to theſe Kingdoms, as they are formed for Government, by the Capacity and Princely Virtues of their Minds, and bring the* Force *of Conſtitutions not enervated by Luxury and Sloth, to the ſteady Adminiſtration of Affairs. Now for a Conduct that ſhall raiſe* Great-Britain *to the* Figure *it ought to make in the World! Long may the* Helm *of this State, and the* Balance *of* Europe, *be in ſuch an Hand. We ſhall feel ourſelves* well *in the* Health *of our Princes, and that ſame* Steddy, *which has ſo long been wanting to our Counſels, ſhall retrieve the Honour and Glory of the* Happieſt *People in the World.*

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A TREATISE OF HEALTH.

CHAP. I.

Of the Nature of Health.

IT is obſerv'd in the Nature of *Light*, that tho' it be the moſt familiar to us of any Thing in the World, and *That* by which we ſee every Thing elſe, yet it is ſo unknown to us in itſelf, and hardly to be defin'd. So it is in the Matter of Health, which is the *Light* and *Order* of the little World: We better know when we are well, than we know properly what it is to be ſo. I believe it is for this Reaſon that the

Sons of Art, who are the Tutelar Guardians of our Health, are ſo ſparing in their Definitions of what it is their Profeſſion to reſtore and maintain.

Pythagoras calls it *Harmony*, [a] but does not deſcend into the Particulars of which it conſiſts. 'Tis obſerv'd of him, that he gives the ſame Name to *Virtue*, which is indeed the *Health* of the Soul, as Health is the *Harmony* of the Body. *Harmony* was with him one of the Names of the Deity; ſo that this Word *Harmony*, ſeems to have been a darling Word with him, which he gave to ſeveral good Things. But by *Harmony* in this Caſe, he ſeems to intend, a *right Proportion, Quantity, and Temperature of all the Fluids; Soundneſs and Strength in all the Solids, to perform their Functions; and to render it complete, a Mind fit to direct all the Motions that obey the Will; which is, in a Word, the Univerſal Rectitude of the Animal Œconomy.*

All Things are now in their natural Order: The juſt Meaſures of the unerring Pulſe, the circulating Humours, and the moving Airs or Spirits, are all undiſturbed.

This is that *Eukraſia*, that good Temperature, and fitting Conformation, of all the Parts to their ſeveral Uſes. This is

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a Hiſt. of Phyſ. Le Clerc.

Plato's

Plato's *Symmetry of Conſtitution*, wherein he makes Health to conſiſt; to which he adds, That Sickneſs ariſes from the breaking of that juſt Proportion of the Humours and Qualities in the Conſtitution; which is the ſame Thing, I ſuppoſe, with what others mean by the proper Mixture of Moiſt and Dry, Hot and Cold.[b]

There are ſo many Things go to make up Health, the want of any one of which would deſtroy it, that a Deſcription of Health may be very long, and yet very defective. Philoſophers and Phyſicians both run mightily upon the Notion of a *Balance* of Humours, the due *Temperament* of all the Qualities, a Sort of Geometry in our Compoſition, which is deſtroyed by a Redundancy or Defect in any of the particular Parts.[c]

Hippocrates's Account of it is, when the Humours, Spirits, and Solids, of the Body are in their *Natural State*, while they balance one another inQuality, Quantity, and due Mixture. On the contrary, Sickneſs is, when the Quantity of either of theſe is leſs or more than it ſhould be, or when any

b Alchmæon *in* Galen. Hiſt. Phyſ.

c *Apta & jucunda eorum quibus Corpus animatum conſtat Temperatio, ad Actiones ſecundum Naturæ leges exerendas & perficiendas.* Chauvin Lex Phil.

of theſe Humours are diſcharged from their proper Place, upon any particular Part of the Body,[d] which amounts to the ſame.

As our Knowledge in the Animal Œconomy has improv'd, ſo have the Accounts of this Matter been more accurate; and now we are told, "That Life it ſelf, "ſo far as it reſpects the Body, is, in one "Word, the Circulation of the Blood, that "is, itsMotion in conical diſtractile Veſſels, "from the Heart to the extreme Parts of "the Body, and its Return to the Heart "again, by the ſame Canals inverted: And "it is upon this that all Animal Functions, "all Senſe and Motion, voluntary and involuntary, do depend; ſo that the Re"gularity of this Courſe is the Meaſure of "*Health*, or moſt perfect Life; as its vari"ous Irregularities are the Occaſions of "Sickneſſes and Diſeaſes, or a Beginning "of Death."[e]

Tho' here it muſt be obſerv'd, that Life does not conſiſt in the *Circulation* of the Blood *only*; for there is no Part but will loſe its Motion and Senſe, as certainly, by obſtructing the *Nerve* that leads to it, as it will by Obſtructions in the Blood Veſſels: So that Life and Health ſeem to depend

d Hipp. de Natura Hom.

e *Dr.* Mead *of Poiſons*, P. 155.

upon

upon both. Stop the Nerves to the Heart, and it would as ſoon loſe its Motion, as the Brain would, if its Blood Veſſels were ſtopp'd.* So that here is ſuch a perfect Dependence upon the Motions of each other, that neither could begin firſt, but muſt neceſſarily be ſet a going, and kept in Motion, by a ſuperior Agent, *viz.* that Power, *in whom we live, and move, and have our Being.*

The Degree of this Health is always in Proportion to the Regularity of this Motion: A Man may be in Health that is not *Athletic*, which is the moſt perfect and higheſt Degree of it.

When a lively Vigour poſſeſſes every Part, and actuates the Whole; when the Juices, Humours, and Spirits, without Obſtruction, flowing in their proper Channels; and the other Parts of the Body of a firm and laſting Tone, and in their natural State perform their ſeveral Functions, agreeably to the whole animal Œconomy, with Eaſe and Pleaſure; this is *Health* in Perfection, or higheſt Degree. A Man may be ſaid to be in *Health* without being ſo happy as this comes to. There are

* *As I have learned from the ingenious Mr.* Cheſelden.

Meaſures (as I ſaid) of Health, which may be thrown into the following *Scale of Degrees*, and compoſe a Sort of *Hygiometer :*

ATHLETIC ;
Moderate Health ;
Declining ;
Nearer Health *than Sickneſs* ;
Nearer Sickneſs than Health :

SICKNESS ;

Mending, or Convaleſcence ;
Nearer Sickneſs than Health ;
Nearer Health *than Sickneſs* ;
Moderate Health ;
ATHLETIC.

CHAP.

CHAP. II.

Of the great Value and Bleſſing of Health.

"SOME Writers in caſting up the "moſt deſirable good Things of "Life, have given them this Rank, *Health*, "*Beauty* and *Riches*; of the firſt, (ſays Sir "*William Temple*) I find no Diſpute, but "of the two others, much may be ſaid. "For Beauty is a Good that makes others "happy rather than ones ſelf; and how "Riches ſhould claim ſo high a Rank, I "cannot tell, when ſo great, ſo wiſe, ſo "good a Part of Mankind, have in all "Ages ſhewn, that they could be happy "without them, and made it part of their "Wiſdom and Happineſs that they knew "how to be ſo. But Health is ſo neceſſary "to what we call temporal Happineſs, that "the greateſt and wiſeſt of Men have al-"ways been ready to own it to be, not "only an Ingredient, but the very Foun-"dation of it." f

f *Sir* William Temple's *Eſſay on Long Life.*

Were I to deliver the Scale of the Bleſſings of this Life, according to the Place they hold in my Mind, it ſhould be in this Order; a peaceful Conſcience, my Time, Health, Learning and Knowledge, Liberty, Temper, or Self-government, Friendſhip, and Riches. Firſt, a *good* and *peaceful Conſcience*; to have every Thing within, ſerene and calm; and tho' I grant this does alſo belong to the Liſt of ſpiritual Bleſſings, yet it is ſo neceſſary to our temporal Enjoyment of Life, that without it, every Thing elſe muſt needs be embitter'd and ſpoil'd. Next to that I muſt value my *Time*: becauſe nothing can be enjoy'd without Time to enjoy it in; and becauſe of what depends upon the Improvement of it, for both Worlds; beſides, when 'tis gone, it is an irrecoverable Thing, and every Thing in this World vaniſhes with it. The next Bleſſing in Value and Excellence is Health. This is neceſſary to the perfect Enjoyment of a Man's ſelf, and of every Thing about him, you can name after it. *Knowledge and Learning* ought to be mentioned next: Health and Learning make the Philoſophers happy Men. *Thales* gave this for Anſwer to the Queſtion, Who was the happy Man? *He* (ſays he) *that has a healthful Body, and a learned Mind.*g And

g Thales in Laertio. Lib. 1. c. 1. now

now it is Time to mention *Liberty*. Health and Liberty are Bleſſings pretty much of a Size. Without *Health* we could not enjoy *Liberty*, nor without *Liberty*, *Health*. The publick Vows of the *Roman* People joined them together, as appears by the Inſcriptions. One would think that a Man with a good Conſcience, and healthful Body and a learned Mind, might, even without fair Liberty, make a Shift not to be miſerable. On the other Hand, there are, to whom Liberty appears a greater Bleſſing than Life it ſelf. The Deciſion here will very much depend upon the Degrees of Reſtraint taken into the Caſe. The next in my Order ſhould be what we call *Temper*; that Equanimity that preſerves our inward Tranquility from lying at the Mercy of every croſs Accident or Diſappointment. By this a Man is ſaid to poſſeſs himſelf; has a *Secret* within himſelf for a calm Serenity in the fouleſt Weather, and for his Soul *to dwell at Eaſe* in the Midſt of Trouble. By this Temper we farther mean that *Benevolence* or Benignity of Diſpoſition which is the Principle of all that Delight, which the Generous conceive in doing Good *to* Mankind, and making thoſe about them pleaſed and eaſy; and is the ſecret *Charm* or Attractive of that Good-will *from* others, with which it ſeldom fails to be rewarded. The

next Rank in the Ingredients of temporal Happineſs I would aſſign to *Friendſhip*: Nothing does ſo much improve and multiply a Bleſſing to one's own Enjoyment, as the having ſome Body to impart it to, and communicate Indearments with. *Horace* reckous Friendſhip next to Health;

Nil ego prætulerim jucundo ſanus amico.

And then in the laſt Place *Riches*: Not meaning thereby the over-grown, the unwieldy, the cumberſome Wealth, wherein Man's *Life does not conſiſt*; but by Riches, I mean ſuch a Competency of the good Things of Life as a Man has always been accuſtomed to, and may anſwer reaſonable Deſires, and furniſh out for the Enjoyment of the Bleſſings already mentioned. And whether Riches in this Senſe muſt have a Place in the Account of temporal Bleſſings, is a Queſtion that muſt be very odly ſtated indeed, to be anſwered in the Negative.

Health ſtands in this Account at the Head of all merely temporal Bleſſings: And I ſhall vindicate that Place to it from the abſolute Neceſſity of it, both to the *Services* and *Enjoyments* of Life; and ſhall farther illuſtrate the Value of *Health* from its Serviceableneſs to the *Purpoſes of Religion*, and from the Miſeries of the contrary State of *Sickneſs*, and the general *Conſent* of the World.

SECT.

SECT. I.

The Value of Health from the Neceſſity of it to the Services of Life.

IF we were all Body, there could be no greater Bleſſing than this. The Enterprize, the Purſuit, the Finiſhings, of the great and uſeful Affairs of Life, are owing to this. Stately Buildings, flouriſhing Arts and Sciences, learned Reſearches and Compoſures; the Hurry of thronged Streets, the Buſineſs of the Exchange; victorious Arms, aſſiduous Counſels and Negotiations of Princes, the Spoils of War, or of Navigation; they all grow out of *Health*. What a Stagnation does the want of it bring upon all the Operations both of the Body Politick and Natural? With the languid Motion of the Blood, with fainting Spirits, feeble Limbs, heavy Pulſe, and a ſinking Conſtitution, every Thing elſe ſinks and languiſhes.

Not only particular Perſons are diſabled by want of Health in their private Affairs; and Families, where the chief Manager has been valetudinary, have dwindled in their Subſtance and Eſtate, the Vigour of the Mind decaying with that of the Body; and not only Humour and Invention, but even Judgment and Reſolution, ſo far as concerns

cerns the active Life, change and languiſh with the ill Conſtitution of Body & Health: But Kingdoms themſelves are very often affected by the Health or Sickneſs of thoſe that rule them; and the publick Health and Conſtitution is very much felt in the Prince's Pulſe. *Charles* IX. King of *France*, 'twas very much to his weak and ſickly Conſtitution that he owed the Mortification of ſeeing a ſickly and convulſed Kingdom. The Indiſpoſition of *Rheuta*, the ſeventh King of *Scotland*, gave his Nephew ſuch an Opportunity of practiſing for the Crown, that he was obliged at length to reſign.

The Conſtitution languiſhes, where the Laws and their Adminiſtration are not inſpir'd with Vigour from him that ſits at the Helm. Officers of State are the Nerves and Sinews of the publick Body: Where they are not quicken'd by a briſk Spirit that flows down into them from the *Head*, they are not ſo likely to exert themſelves with that Sureneſs, Pleaſure, & Eaſe. The publick Felicity ſo much depends upon this, that all Religions agree in injoining the Duty of praying for Governors; and Chriſtianity, whoſe Dictates, were they but obſerved, would promote the Welfare of all Ranks and Orders of Men, both in this Life, and that to come, has in a particular Manner recommended this to every one of its

its Profeſſors, that they pray for *Kings, and for all in Authority.* This is never done with ſo much ſincere Vehemency, as when it is for ſuch good Princes as are *Miniſters of God for Good* to their People, *a Praiſe to them that do well, and a Terror only to Evil-doers.*

" Within theſe 15 Years paſt (ſays Sir " *William Temple*) I have known a great " Fleet diſabled for two Months, and there- " by loſe great Occaſions, by an Indiſpo- " ſition of the Admiral, while he was nei- " ther well enough to exerciſe, nor ill e- " nough to leave the Command. I have " known two Towns of the greateſt Con- " ſequence loſt, contrary to all Forms, by " the Governors falling ill in the Time of " the Sieges. I have obſerved the Fate of " *Campania* determine contrary to all Ap- " pearances, by the Caution and Conduct " of a General, which were attributed by " thoſe that knew him to his Age and In- " firmities, rather than his own true Qua- " lities, acknowledged otherwiſe to have " been as great as moſt Men of the Age. " I have ſeen theCounſels of a nobleCoun- " try grow bold, or timorous, according to " the Fits of his good or ill Health that " managed them, and the Pulſe of the Go- " vernment beat high or low with that of " theGovernor; and this unequal Conduct

" makes

" makes Way for great Accidents in the
" World: Nay, I have often reflected upon
" the Counſels and Fortunes of the greateſt
" Monarchies, riſing and decaying ſenſibly
" with the Ages and Healths of the Princes
" and chief Officers that govern'd them.
" And I remember one great Miniſter that
" confeſt to me, when he fell into one of
" his uſual Fits of the Gout, he was no
" longer able to bend his Mind or Tho'ts
" to any publick Buſineſs, nor give Audi-
" ences beyond two or three of his own
" Domeſticks, though it were to *ſave a*
" *Kingdom*; and that this proceeded not
" from any Violence of Pain, but from a
" general Languiſhing and Faintneſs of
" Spirits, which made him in thoſe Fits
" think nothing worth the Trouble of one
" careful and ſollicitous Thought: For the
" Approaches or Lurking of the Gout, the
" Spleen, or the Scurvy, nay, the very
" Fumes of Indigeſtion, may indiſpoſeMen
" to Thought and to Care, as well as Diſ-
" eaſes of Danger and Pain.

" Thus Accidents of Health grow to be
" Accidents of State; and the publick
" Conſtitutions come to depend in a great
" Meaſure upon thoſe of particular Men:
" Which makes it perhaps ſeem neceſſary
" in the Choice of Perſons for great Im-
" ployments (at leaſt ſuch as require con-
" ſtant

" ſtant Application and Pains) to conſider " their Bodies at well as their Minds, and " Ages&Health as well as their Abilities."[h]

Plato, in his *Commonwealth*, brings in *Socrates* quoting the Authority of *Æſculapius*, That a *Valetudinary* was not to be admitted to the Adminiſtration of publick Affairs, for the ſame Reaſons already laid down; for (as Sir *William Temple* farther obſerves) great Generals and Miniſters of State in the Times and Scenes of great Action, have upon them the Care of the State or of an Army; a Care that ought to be as conſtant as the *Chymick Fire*, to make any great Production; and if it goes out for an Hour, perhaps the whole Operation fails. Now a Perſon whoſe Nature and Conſtitution is ſickly, is not capable of ſuch conſtant Application of Thought. Beſides, none that feel ſenſibly the Decays of Age, or Sickneſs, and his Life wearing off, can figure to himſelf thoſe imaginary Charms in Riches or Praiſe, that Men are apt to do in the Warmth of their Blood; and thoſe are the uſual Incentives toward the Attempt of great Dangers, & Support of great Trouble and Pains.[i]

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h *Sir* William Temple *on the* Moxa.

i Idem *on the* Moxa.

Upon

Upon this Account I ſuppoſe it was, that among the other Qualities of that great Miniſter of State, *De Wit*, the great Care he had of his *Health*, and the little Regard he had to his *Life*, were not the leaſt conſiderable.

Pyrrhus, King of *Epirus*, was one of the greateſt Soldiers of his Time, an enterprizing Prince, meditating vaſt Deſigns; as ſome Paſſages in his Life, that are very well known, give a pleaſant Account of. He knew to how little Purpoſe the beſt Talents that could meet in a Commander were like to be without *Health*; and therefore upon the Days of the moſt ſolemn Sacrifices and Prayers, the Bleſſings that he came into the Temple to implore of the Gods, was [*Hygiainein*] *Health*. As the Riches, Honours, and Pleaſures of a Kingdom would not do without Health, ſo with it he thought himſelf capable of procuring all the reſt to himſelf. He built a Temple to *Health*, and declar'd he would worſhip no other God nor Goddeſs; and carried the Matter ſo far, as to inſinuate, that if the Gods would but give him Health, *he could give himſelf every Thing elſe.*

The *Græcians* made it a Goddeſs: The *Sicaonians* worſhipped the Image of *Health*, and the Women offer'd their Hair to it; that is, they ſacrificed their Ornaments to their

their Health. And as barbarous as this may ſeem to be, they that ſacrifice their Health to their *Ornaments*, worſhip the meaner Idol of the two.

This ſort of Idolatry, of making a *Goddeſs* of Health, is not to be found only among the Heathen: There is ſomething like it among ſome that would take it ill not to be called Chriſtians. *Pyrrhus* built a Temple to Health; ſo have the *Venetians*, and inſtituted an annual Feſtival to the *Publick Health*. The Church *Della Salute*, is a noble Church at *Venice*, one of thoſe that was the Effect of a Vow, which the State made when they were infected with the Plague.[k] 'Tis a wiſe Inſtitution of that Republick, their appointing Magiſtrates *Della Sanita*, whoſe Buſineſs it is to take Care of the publick *Health*, to enjoin Quarantains or Purgations upon Ships and People coming from Places ſuſpected of the Diſtemper, who will not ſo much as permit a Letter to be open'd that comes from a ſuſpected Quarter, till it be perform'd. At *Pavia* they have an Officer called *Publicæ Sanitatis Commiſſarius & Præſes*. Theſe are proper Methods to preſerve the publick Health, of which no Government can be too careful; but when we purſue it with

k Burnet's *Letters*.

ſuper-

ſuperſtitious Regards, when we pay it Honours that are due only to the God of Life and Health, when we ſacrifice to its Preſervation our Time, Uſefulneſs, and our very Souls, we provoke God to ſhew us the Vanity of all our Precautions.

To cloſe this Conſideration of the Neceſſity of *Health* to the *Buſineſs* and Affairs of Life: When once a Man has taken his Chamber, and begins to reckon it the greateſt Happineſs in the World if he does but hit upon an eaſy Poſture, or could but reliſh a little Meat, how willingly, how eaſily, will he reſign, to any that can catch it, the Game of the World that he was in full Chace of before? The Refinements and Intrigues of a *Court*, the Buſineſs of the *Exchange*, the Operations of the *Campaign*, and all the other Scenes of Action, or Proſpects of Preferment? Which, however they had his whole Soul before, he now lifts up his pale Hand, and in a trembling Tone, can ſay, *Lord! how can Men ſet their Hearts on ſuch Things?* Or, as that Lord, Sir *William Temple* ſpeaks of, when languiſhing and fainting, could think *nothing in this World worth a careful and ſolicitous Thought*, nor could apply his Thoughts to Buſineſs, though it were to *ſave a Kingdom*.

Sect. II.

WE are next to conſider the Value of Health *from the abſolute Neceſſity of it to the Enjoyments of Life.*

Here it has a great Stroke: It gives a Reliſh to, and is the Foundation of all the Comforts of Life. If I am ſick my ſelf, the World withers, and is blaſted to me, as every Thing is ſpoiled that is poured into tainted Veſſel. What is a well-ſpead Table to a nauſeating Stomach, or a loſt Appetite? Who will reliſh the Pleaſures of Drinks muſt have his Mouth in Taſte. Nay, to find any Felicity, or take any Pleaſure, in the greateſt Advantages of Honour or Fortune, a Man muſt be in Health. The World agrees ſo univerſally in this, that the firſt Concern we diſcover for each other is about our *Health*: The firſt Queſtion is, *How do you do*? This is the firſtSalutation when we meet; this is the Wiſh we ſend to our abſent Friends; this begins our Epiſtles, [*Salutem*] and this cloſes them, [*Vale*;] and has done ſo, for ought I know, as long as Writing has been in the World. We ſend Meſſages and Inquiries with the ſame Queſtion. 'Tis for this that Men travel into diſtant Countries, clamber the *Alps* for Herbs and Plants, hang upon the Out-ſide of Rocks and Precipices,

cipices, dive to the Bottom of the Sea, dig into the Bowels of the Earth, exhauſt their Spirits in Study, labour at Furnaces; and happy is the Man that can make any Diſcovery towards the preſerving of Health and long Life. He is in a fairer Way of being an *Alderman* (as one ſays) than he that can ſhew the ſure Way to *Heaven*. 'Tis the Value of Health that gives Splendor and Riches to ſome Profeſſions, and finds Buſineſs for ſo many others. 'Twas this that made *Æſculapius* a God, and the poor Woman in the Goſpel a *Beggar*; for what will a Perſon think too much to recover Eaſe, return to the Buſineſs, and to enjoy the Pleaſure Life.

In a State of Health a Coxcomb may indeed deſpiſe Phyſicians, as a Free-thinker laughs at Religion when he thinks himſelf at a good Diſtance from experimenting the (*Grand Peut-êſtre*, [1]) the *Grand May-be* of a future State: But when they fall ſick, the one has a Reſpect for the *Art*, and the other dreads *Religion*. So when the proud *Spaniard* is boaſting of his Parentage, Wealth, and Accompliſhments, another ſhall anſwer Proverbially, *You will part*

1 *I allude to the Words of* Rabelais: *When he was dying, the Cardinal* du Bellai, *who had been his Patron, ſent to know how he did; among other Things he told the Page,* Je m'en vais chercher un grand Peut-etre.

with

with it for a Phyſician, if he can but untwiſt your Guts when you can't have the Benefit of Nature.[m]

" If Riches could always purchaſe Eaſe, " or if Honours could make Diſtempers " keep their Diſtance, and force the Gout " or Stone to pay Reſpect to Quality, " who would not be covetous, and with " Reaſon? Who would not be ambitious, " if Health were at the Command of " Power, or could be reſtored by Honour? " But alas! a white Staff will not help " gouty Feet to walk better than a com- " mon Cane; nor a blue Riband bind up " a Wound, ſo well as a common Fillet: " The Glitter of Gold and of Diamonds " will but hurt ſore Eyes inſtead of curing " them; and an aking Head will be no " more eaſed by wearing a Crown, than a " common Night-cap[n]. *Cræſus* him- " ſelf when he was ſick was a poor Crea- " ture. Health is the Soul that animates " all the Pleaſures of Life, and without " it, a Man ſtarves at the beſt and grea- " teſt Tables, makes Faces at the nobleſt " and moſt delicate Wines, is poor and " wretched in the midſt of the greateſt " Treaſures and Fortunes. Without

m *Mr.* Marlow's *Letters.*

n *Sir* W. Temple, ubi Supra.

" Health

" Health Youth loſes all its Vigour, Beau-
" ty all its Charms; the ſofteſt Muſick,
" grates in our Ears; Converſation is
" diſagreable; Palaces are Priſons, or of
" equal Confinement; Riches are uſeleſs
" (as to Enjoyments) Honour and Atten-
" dance are cumberſome, and Crowns
" themſelves a Burden." What Enjoy-ments are there in lower Life, that can ſubſiſt in Pain and Sickneſs? I ſaid, in lower Life, but if Diſeaſes are painful and violent, they equal all Conditions of Life, make no difference between a Prince and a Beggar. " A Fit of the Stone or Cho-
" lick, puts a King to the Rack, and
" makes him as Miſerable as he can do
" the meaneſt, the worſt and moſt crimi-
" nal of his Subjects."

Princes have been ſo ſenſible of this, as to give their Phyſicians ſometimes an Opportunity of making themſelves very neceſſary to them. Dread of Sickneſs and Pain, well managed, by one who has Skill enough to increaſe *this* Diſtemper, and remove *others*; will ſecure the Place, not only of a Phyſician but of a Favorite. Thus *Alexander* had his *Philip Acarnius*, and *Auguſtus* his *Antonius Muſa*; whoſe Statue he cauſed to be ſet up next to that of *Æſculapius*. What can be too much for one that is held capable of reſtoring or preſerving

preſerving of that Health, upon which the Enjoyment of all depends ?

Pulchra Valetudo Regno regalior omni.

By this Means, ſome of them have held Princes themſelves in a ſort of Subjection to them. Emperors have laid down their Arms at the Inſtigation of their Phyſician, whom they durſt not offend, becauſe they durſt not be ſick. The Kings of the *Goths*, after they had been ſettled in *Italy* long enough to wear off their native Roughneſs, and were ſoftned and poliſh'd by the Arts and Delights of that Place, they grew proportionably ſolicitous about their Health ; and in the Inſtrument by which they created their chief Phyſicians they gave them ſuch Powers, that ſufficiently ſhew what a Value they had for *Health*, as the Foundation of all their Enjoyments. Some part of it was to this Purpoſe. *Uſe our Palace with all Freedom, to go in and out with full Truſt and Liberty ; a Privilege, that is ſometimes purchas'd at great Rates by other Perſons : for tho' others ſerve by Right of Subjection, your more noble Buſineſs is to take care of the Lord of the World. You have full Power to fatigue us with Faſtings, to prefer your Judgment to our Inclination, and when it is for our good, to preſcribe, altho' it*

be

*be by Pain and Torture, what may reſtore us to the Joys of Health. In ſhort, we give you ſuch Power over us as we have over others.*o

Lewis XI. King of *France*, had a moſt immoderate Paſſion for Life, and ſuch a Dread of Death, that he forbid the Mention of it within his Court, as too harſh and ungrateful a Sound for the Ears of a Prince. He was Extravagant in his Devotion to thoſe Saints, from whom he thought he might obtain long Life. The Legend had told him, that St. *Servatius* had lived three Ages. He laid out a great deal in adorning the Temple of this long-liv'd Saint; who, becauſe he had lived ſo long himſelf, he thought he might be able to procure for him the ſame Benefit: He flatter'd, he pray'd, he would down upon his Knees before *Francois de Paule*, to prolong his Days; and yet, it is a Queſtion whether he regarded God or the Saints ſo much in this Matter as he did his Phyſician, *James*

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o Indulge te palatio noſtro, habeto fiduciam ingrediendi, quæ magnis ſolent pretiis comparari, nam licet alii ſubjecto jure ſerviant. Tu Rerum Domino ſtudio præſtanti obſerva; fas tibi nos fatigare Jejunis, contra noſtrum ſentire Deſiderium, & in Locum Beneficii dictare, quod nos ad Gaudia Salutis excruciet, talem tibi denique licentiam noſtri eſſe cognoſcis qualem nos habere comprobamur in cæteros. *Caſſiod. Var. l.* 6.

Cottier,

Cottier, to whom he was a perfect Slave, and entirely at Command, who had a perfect Empire over him. The King gave him 6000 Crowns a Month, denied him nothing that he aſked, he durſt refuſe him nothing, and was ready to promiſe any thing if he would but keep off Sickneſs and Death, at the very Name of which he would cover himſelf over Head and Ears: Biſhopricks and Benefices in the Church, and Offices in the State, were diſpoſed of by the Direction of the Phyſician; for he had told the King, that he knew well enough ſome time or other, he ſhould be diſmiſſed from the Service as others had been: *But I ſwear by*———(ſays he) *you ſhall not live eight Hours after I am gone.*

I ſhall conclude this Section in the Company of the Poets, who agree, that as to all the Enjoyments of Life a Man muſt be in Health to make any thing of them, *Valeat Poſſeſſor oportet.* p

Auſpicious Health appear'd———
———*Divinely bright,*
More ſoft than Air, more gay than Morning Light.

p Non domus, aut fundus, non æris acervus, & auri,
Ægroto domini deduxit corpore febres;
Non animo curas, *Valeat Poſſeſſor oportet.* Hor.

——————Propitious Power,
Whoſe Bleſſing, Mortals, next to Life implore.
With ſo much Luſtre your bright Looks endear,
That Cottages are Courts when thoſe appear.
Mankind, as you vouchſafe to ſmile or frown,
Find Eaſe in Chains, or Anguiſh in a Crown.[q]

SECT. III.

The Value of Health is farther conſiderable from its Serviceableneſs to the Purpoſes of Religion.

IN all Parts of Religion the Body is a *Companion*, in ſome, it muſt be an *Agent*; and in thoſe Parts of Religion wherein the Body is employed, it will perform but ſorrily if it be not in Health. Such as reading, diſcourſing, publick Worſhip; and even Meditation it ſelf, if it be with any degree of Application, or train of Thought. Sickneſs is indeed very friendly to the Seriouſneſs and Spirituality of the Mind, but Health has the Advantage, in two Reſpects; in reſpect to the *active Part* of Religion, and upon account alſo of the greater *Evi-*

[q] *Diſpenſary.*

dence

dence there is of the Sincerity of that Religion, which, with ſound Health, is not ſo likely to be the Conſequence only of fearful Impreſſions and Apprehenſions of Death. Therefore it has been ſaid, that tho' a ſickly Body be the beſt *Phyſician* to the Soul, a ſound Body was the beſt *Servant to it*; or, in my Lord *Verulam*'s Compariſon, an healthful Body is ſerviceable to our travelling to Heaven, as it was to the *Iſraelites* in the Wilderneſs, that their Cloths did not wax old upon them, nor their Shoes *wax old upon their Feet* in their Journey to the Promiſed Land, [r] which made them travel with more Safety, Eaſe, and Expedition.

Sect. IV.

The Value of Health appears from the Miſeries of the contrary State of Sickneſs.

Contraries do naturally ſet off and illuſtrate each other. 'Tis a Reproach to our Natures, that we ſeldom come to a due Knowledge or Value of our Bleſſings, but by the want of them, an Obſervation no where truer than in the Caſe before us:

r Etſi enim nos Chriſtiani ad Terram Promiſſionis perpetuo aſpiremus & anhelemus; tamen interim itinerantibus nobis in hâc mundi Eremo etiam Calceos iſtos & Tegmina (Corporis ſcilicet noſtri fragilis) quam minimum atteri, ſignum erit favoris divini. *Verulam Hiſt. Vit. & Mort.*

We never ſet ſuch a Value upon our Health as when we have loſt it : Health is never ſo welcome as when it comes with a Letter of Recommendation from Sickneſs. To look into an Hoſpital and ſee what People there undergo, to regain their Health ; or to obſerve what paſſes at the Bed-ſide of a ſick Friend ; what diſreliſh to all the Comforts and Pleaſures of Life ; nay, and ſometimes to Life itſelf ? How are all the Senſes, and Appetites flatten'd to all the Accommodations & Affairs of Life ? What faintings of Spirits ? What ſickly Qualms of Stomach, and languiſhment of the whole Frame ; the painful Methods of Cure in ſome Diſtempers, the reſtleſs Inquietude and Uneaſineſs, the nauſeous Draughts, the utter Waſte upon all bodily Perfections, making our *Beauty conſume as a Moth* ; the Confinement in which we are ſhut up, from Company, Buſineſs or Pleaſure ; the long Tryals of Patience in all this, beſides the Apprehenſions of Death and Judgment ; the painful and dangerous Operations and Methods of Cure in ſome Diſtempers ; and all this, and twice as much more, or any thing elſe, that can be done, for a little Health and Eaſe, which then is the moſt valuable Bleſſing of Life ! *When his Fleſh upon him ſhall have Pain, and his Soul within him ſhall mourn ; when we are made to poſſeſs Months of Vanity, and wearieſome Nights*

are

are appointed to us, we lie down, and ſay,[s] *when ſhall we ariſe and the Night be gone, and are full of Toſſings to and fro unto the dawning of the Day*[t]*: when in the Evening we wiſh it were Morning, and in the Morning that it were Evening, and are chaſtned from Morning to Evening; when we ſay, our Bed ſhall comfort us, and our Couch ſhall eaſe our Complaint*, and yet lie down only to be convinced, that we can reſt no where; then we would riſe and ſit up, but have not Strength to do it; then a little Eaſe, a little Health, Oh! of how vaſt a Size does ſuch a Bleſſing appear? Oh! if God would but give me the moſt ordinary Degree of it! Time was indeed when nothing would do with me but *Pleaſure*, but now I would be very thankful for a little *Eaſe*, a little *Health*: What can they complain of that are in Health? They that are mad upon Pleaſure and Entertainment, and undone if they are not enjoying ſomething, don't know what an Enjoyment I ſhould take mere *Health* to be, by it ſelf and alone. And yet it may be, this was the very Perſon who was ſo prodigal of his Health while he had it, that he flirted away a great deal of it in Frolick and Careleſneſs, or ſacrificed it to the Gratification of Appetite & inordinate Paſſions.

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s Job 14. 22. t Job 7. 3, 4, 5.

Sect. V.

I Shall add one Conſideration more, from whence the Value and Worth of this Bleſſing will farther appear, and that is, *from the Eſteem the ſacred Writings expreſs of it, and the Price put upon it by thoſe, who were above the Danger of over valuing any worldly Bleſſing, or of marking it down in a wrong Place with an inſpired Pen.*

And that not only by the Writings of the *Old Teſtament*, under which Diſpenſation, Health was a great Ingredient of that temporal Reward that was moſt plainly promis'd to their Obedience, but in the *New Teſtament* alſo.

How often has this employed the Omnipotence of Jeſus? How many Miracles have been wrought to reſtore it? How has the Son of God recommended his Perſon and Meſſage, by ſcattering this Donative among the People; *healing all manner of Diſeaſes*; and afterward lent his great Name to his Apoſtles, to perform the ſame: Upon this Ground, that as nothing could more evidence divine Power and Warrant, ſo you could not do a more obliging Thing to Mankind.

One would hardly expect to find the Expreſſions of the Valuation of Health riſe ſo high, as in that Wiſh of the Apoſtle *John*, to

to his beloved *Gaius*. *Beloved, I wiſh above all Things, that thou mayſt proſper and be in* HEALTH,[u] 3 John 2. *Gaius* was a Perſon of an excellent Character, and of a great Eſtate. *His Charity to the Brethren*, and Hoſpitality *to Strangers*. Ver. 5. His generous Aſſiſtance of thoſe that *went out preaching the Goſpel, taking nothing of the* Gentiles: Ver. 7. *whom he brought forward on their Journey after a godly ſort, and who bore Witneſs of his Charity before the Church*; Ver. 6. Theſe Things ſpeak a noble Soul and an excellent Spirit, *Thy Soul proſpers*. Warm Love to God and his Brethren, clear Light and active Graces, gave to his Soul an healthful and vigorous Conſtitution. He had eſcaped the common Infection of Riches, *i. e. as they encreaſed he ſet not his Heart upon them*: The Soul, very often, never proſpers leſs than when the Body proſpers moſt: But here the Chriſtian was not loſt in the rich Man; the flowing in of this World had not drown'd his Regards to another; it was not with him the *Proſperity of the Fool that deſtroys*, but it was the Proſperity of the *faithful & wiſe Steward*, who was reſolved to have his Accounts ſtand well and fair, when ever they ſhould be called for: His Liberality is upon Record

u Hygiainein.

elſewhere, as one that kept an open Houſe, not only for the Apoſtles themſelves, but for the Chriſtian Strangers, and the whole Church. *Gaius mine Hoſt, and of the whole Church, ſaluteth you*,w and all this with the greateſt Integrity, the Grace of all other Graces, and which diſtinguiſhes the real Gold of a true Chriſtian from the glittering Tinſel of a pretending Hypocrite, Ver. 5. *Beloved, thou doſt faithfully whatſoever thou doſt to the Bre hren and to ſtrangers*, not to be ſeen of Men, nor to purchaſe Applauſe, or ſerve ſome mean and low Deſign, but with ſincere Conſcience of Duty, and the generous Pleaſure of doing Good.

This proſperous Soul, it ſeems, dwelt in a weak and ſickly Body : *(Ingenium Gaii male habitabat)* therefore the Apoſtle wiſhes him Health, *that thou mayſt proſper and be in Health, even as thy Soul proſpereth*, as to all things ſpiritual, as thine Affairs flouriſh in the World, and thy Soul proſpers toward Heaven, ſo may thy Body recover from that feeble and languid State, and may there be as much Health in the one as there is Grace in the other. For all Things elſe are ſo well with thee, that I have only this to wiſh, that thy State of Health may be ſuch as may enable thee to

w Rom. 16. 23.

exert

exert a noble Soul, in an healthful Conſtitution.

No body muſt be perfectly happy in this Life, however great or good, *(ante obitum nemo ſupremaque funera, &c.)* either in Mind, Body or Affairs, there will be ſomething always to put a good Man in Mind, that *this is not his Reſting-place*; ſomething that may prompt him to ſeek, and diſpoſe him to go to the Bleſſedneſs of a perfect State.

Again, neither *Love nor Hatred* are to be known by the Things that are before us: He whom Chriſt *loved was ſick*, and ſuffer'd to die too, it may be more than once; and here was one of the beſt of Men wanted one of the beſt of temporal Bleſſings. Being ſo great a Man there was certainly no want of Means, and being ſo good a Man there was no want of Prayer. Doubtleſs he improved the Happineſs of his Acquaintance with ſuch Men as the Apoſtles, and of his being ſo well beloved of them, ſo as to ſecure their Prayers, as well as he uſed his own. But the Apoſtles could not heal arbitrarily, and to pleaſe their own, meerly human, Affection. The Gifts of Healing we ſee were only ſubſervient to the Propagation of their Doctrine, and exerted under proper Impulſes; or elſe St. *John* could as eaſily have beſtowed Health as wiſh'd it, to his beloved *Gaius*, whom God ſaw fit,

for Ends above our Reach, to continue under ſuch Indiſpoſition. 'Tis not unlikely that his infirm Body might very much contribute to this proſperous State of his Soul; for while Men live as dying Creatures, and look upon themſelves as at the Gate of Eternity, this World has leſs Force upon us, which we are leaving, and the other more, to which we look upon our ſelves to be ſo near.

The Caſe of this excellent Man was very rare & admirable, that a Man's Soul ſhould be in ſo proſperous a Condition, that one can't wiſh more, either to Affairs, or Body, than to have them *proſper even as the Soul did.* Generally 'tis quite otherwiſe, the Body proſpers, but the Soul pines and languiſhes; the Body thrives and is vigorous, the Soul withers and ſtarves; and to wiſh their Body and Affairs in the ſame Condition with their Souls, would be the ſame thing as curſing both with Confuſion and Decay. Few in Number are thoſe happy Perſons, whoſe Soul-Proſperity might be the Standard of our utmoſt Wiſhes for that which is Temporal. Beloved *Gaius* was ſuch an one, and Religion has the Credit of a few others that are a like Ornament to it; but for the moſt part we fear the Caſe is ſo different, that it might well frighten us, if this Wiſh of the Apoſtles were

were to be the Meaſure of God's dealing with us and our Affairs; and he ſhould ſay, Come, your bodily Health and Affairs in the World ſhall thrive under my Providence, juſt as your Souls thrive under the means of Grace; I'll make the Complexion of your Soul viſible in the outward Condition of your Body and Affairs. What Work would this make? How would ſome Eſtates dwindle, and ſome Bodies conſume and pine? The declining State of a Backſlider would be legible in his running to Ruin; the Breakings out of the Body would tell all the foul Spots and Pollutions that are within; the Flames of Luſt would catch hold of the Body, and the burning Fever in the Pulſe, proclaim the defiling Heats that are in the Mind: A ſwelling Dropſy would let every one know where dwelt the covetous Soul, that is unſatiable, and never knows when it has enough: How many would loſe their Sight, or ſee but a little thrô the affected *Ignorance that is in them?* In ſhort, we ſhould ſee ſome Bodies break out all over, like *Job*'s upon the Dunghil, and ſwarm with Vermin, whoſe Souls do actually ſwarm with what is worſe than any Vermin in the World, *viz. divers Luſts and Pleaſures.*

We may obſerve farther, that Proſperity to our outward Affairs may be deſired and prayed

prayed for by the moſt ſpiritual and heavenly Perſons, without the Imputation of a worldly Mind. St. *John* was an excellent Perſon, who made this Prayer ;[x] and ſo was *Gaius*, for whom 'twas made. They knew that Religion in its greateſt Spirituality did not oblige us to exclude the World entirely from our Prayers and Wiſhes, and give it no Place ; but to make it know and keep its proper Place, which is, to give Way to Religion in the Competition, and to give Aſſiſtance to it upon Demand. The Apoſtle muſt have a great Opinion of this Man, to think he would be never the worſe for the Proſperity and Health he wiſhed him. Health was the chief Article of that Proſperity he had wiſhed him before, and the moſt excellent Species of all the Bleſſings to which Proſperity is the general Denomination. The Apoſtle ſpeaks of it in very high Terms, *I wiſh above all Things* ; and, as we have render'd them, ſuch Terms as muſt be underſtood with ſome Qualification ; for no truly good Man can value or wiſh for Proſperity and Health, *above all Things elſe*, abſolutely. 'Tis the Property of true Goodneſs to ſeek *firſt the Kingdom of God*, from whence it derives, and its Language is, *There is nothing upon Earth*

x Euchomâi.

we

we deſire in Compariſon of that. The Meaning thereof muſt be, Above all *Temporal Bleſſings*, or, *In* all other Things, or, *As to* all other Things.[y] I wiſh you proſperous Affairs, & an healthful Body, as additional Bleſſings to a gracious Soul: *Mens ſana in Corpore ſano.*

Thus far have I repreſented the Value of Health, from the Neceſſity of it to the Buſineſs and Affairs of Life, and to the Reliſh of any of its Pleaſures; from the Uſe of it to the Purpoſes of Religion; from the Miſery of Sickneſs; and from the high Rank the Scripture has ſet it in, and the Valuation put upon it by the beſt of Men.

Before I go any farther, I ſhall make here two Remarks, that are very proper to be thought on, while the Evidence of the Value of this Bleſſing is freſh upon the Mind.

The one is upon *the Folly of throwing away ſo great a Bleſſing for ſome mean Delights, ſome preſent Pleaſure and Gratification.* 'Tis a Sin againſt God to unfit our ſelves for the Services of Religion, and of Life, in Greedineſs of ſome ſingle Senſations: And 'tis Nonſenſe for the Sake of *one* Delight to loſe a Thouſand, nay, to deſtroy

y Non dubito quin animo ſis tali, qualem optare poſſem. Hoc idem opto de corpore & rebus aliis; *Optandum eſt ut ſit mens ſana in corpore ſano.* Grot.

the very Foundation of *All*. *Plutarch* ſays very well, That Diſeaſes do not ſo much rob us of Buſineſs, and Journeys, and Exerciſe, as of Pleaſure: So that if a Man would continue his Pleaſure, he muſt take Care to preſerve his Health, without which there is none, (*i. e.*) he muſt omit ſome ſmall and ſhort, for the Sake of great & laſting Pleaſure. Pleaſure is of that Nature, that it cannot be born alive in the Midſt of Diſtempers. Health is to Pleaſure what fair Weather is to the *Halcyon* Bird, that gives it a peaceful Birth, and a commodious Neſt. z

But all this while we are ſpeaking theſe Things of bodily Pleaſures, that do ſo much depend upon bodily Health, we do at the ſame Time demonſtrate in the next Place the *Excellence of True Religion*, that gives Pleaſures which do not lie at the Mercy of any Diſeaſes, that do not depend upon Health, and conſequently are not loſt with it; gives Pleaſures that are Supports under the Loſs of Health; nay, are ſometimes noble Equivalents for it, provided our Reaſon be undiſturb'd, and the Chriſtian has a clear Evidence of his good Condition. 'Tis agreed that bodily Health is the Foundation of all worldly Pleaſures; conſequently,

z Plutarch. De Sanitate tuendâ.

when

when that fails, *they* muſt do ſo too: But even then do religious Pleaſures not only ſubſiſt, but improve, enlarge, grow, and diſtinguiſh themſelves; and are like the Soul, which is the Seat and Subject of them, ſpiritual, immortal, and out of the Reach of Diſtemper and Accident. A good Conſcience, clear Evidences for Heaven, Senſe of divine Favour, Proſpect of the Recompence of Reward, are Pleaſures that depend not on bodily Health, Pleaſures that give noble Airs to the good Soul, ſhining illuſtriouſly through the Cracks of a diſſolving Body; Pleaſures that make Religion look like it ſelf, glorious, heavenly, immortal. Certainly true Religion muſt be a pleaſant Thing, whoſe Delights cannot only ſubſiſt, but are ſometimes exalted, when the very Foundation of all other Pleaſures is utterly deſtroyed. "O Bleſſed "God! grant that I may make ſure of "that which will give me Pleaſure of its "own, when all others are gone, and do "me ſome Service when nothing elſe can.

CHAP. III.

Of the Temptations of Health, and the Sins that are apt to riſe out of it.

BIſhop *Hall* in one of his Meditations ſays, *I will more fear the ſpiritual Hurt that may follow upon Health, than the bodily Pain that accompanies Sickneſs.* What that ſpiritual Hurt is to which we are ſo liable in *Health*, I proceed next to enquire. And the firſt Thing I ſhall mention is :

SECT. I.

We are generally too little ſenſible of the Value of it while it is enjoyed.

I Have already taken Notice that ſuch is the Folly of Mankind, that we underſtand and value our Bleſſings more by the Want of them, than by their Enjoyment. What earneſt Wiſhes and Prayers do we ſend up ? What will we not take in or abſtain from, ſuffer or do, to recover that Health which a little before was ſported with, laviſhly expos'd to all Hazards as a very Trifle ? How ſeldom do we ſolemnly give God Thanks for it, and make a ſhort Stop in the Carreer of our Time and Buſineſs to take Notice to our ſelves of this Bleſſing, That we are well ?

Methinks

Methinks a ſmall Pauſe now & then with my ſelf, to this Purpoſe, is very becoming: As thus, *I have no Qualms of Stomach, no Pains in Limbs; I have eſcaped all the Diſeaſes and Caſualties of this Weekly Bill, and a thouſand more than can be named: What ſhall I return to the Lord for all his Benefits? Of which, this is the chief in this World, I am well: 'Tis a pleaſing Thing to feel and find that I am in Health: Every Part of me bears witneſs to this Goodneſs of God:* and *therefore* every *Part ſhall concur to praiſe* thee, *O Lord, who art the Health of my Countenance*, who cauſeſt it to look with an healthful Aſpect, make *my Soul proſper as my Body does.* I ſay, How becoming is this? But how rare for your Men of Buſineſs, or Men of Pleaſure, to make ſuch a Stand, to look inwards in Reflection upon what they inſenſibly enjoy, or to look upwards in Acknowledgment of a Bleſſing, without which they could neither do Buſineſs, nor enjoy Pleaſure?

When we are long accuſtomed to Health, we take it for granted that we ſhall enjoy it, without taking it for a Mercy that we do ſo. We are not ſenſible enough of our continual Dependence upon the Divine Goodneſs, if we enjoy it long; and by that unthankful Heedleſneſs neceſſitate Providence to deprive us of its wonted Supports,

to make us ſenſible that we do always need them. 'Tis but fit the Mercy ſhould ceaſe to be conſtant, when its Conſtancy only, which ſhould be its Indearment, keeps us from entertaining it as a Mercy. a

Sect. II.

AGain; *When we turn Health into Vanity, and make it our Boaſt; aſcribing it to any Thing, in ſuch a Manner, as plainly ſhews we are not concern'd that God ſhould have the Praiſe and Honour of it.*

You have heard Perſons flouriſh upon the Strength of their Conſtitution, the Art they have in the Management of themſelves: They clap their Hand upon their Breaſt, and cry, *Here's a Heart of Oak*, with an Air of Defiance to Diſtempers: *Here's a Conſtitution of Steel! I have not kept my Chamber a Day this twenty Years*, ſays another. You wait to hear when the Benefactor is brought into the Account, and acknowledged; and you are as much diſappointed as you are ſurpriz'd the next Week, to hear that this Perſon died ſuddenly upon ſuch a Day, and in ſuch a Place.

It muſt be owned, the Forms, *God be thanked*, and *I thank God*, have been abuſed

a Boyl's *Reflections*.

by

by Hypocriſy and Affectation; but it muſt alſo be owned, that even that Hypocriſy and Affectation is not more vile than the Ingratitude of not giving God the Glory of ſo excellent a Bleſſing. Are you ſhy of Hypocriſy, and do you run into Irreligion? You talk of your Conſtitution; Pray who framed it, and put it together for you with ſo much Advantage? You boaſt of your Skill and Study in Nature, and Acquaintance with the Medicinal Properties of the ſeveral Parts of it; I aſk, Who lodged thoſe Properties in the ſeveral Parts of the Creation? Who adapted them to their ſeveral Purpoſes? Whence came Underſtanding it ſelf? *Job* ſhrinks into Duſt and Aſhes, after all his Philoſophy, when God anſwers him out of the Whirlwind, *Gird up now thy Loins like a Man; for I will demand of thee, and anſwer thou me. Where waſt thou when I laid the Foundations of the Earth? Declare if thou haſt Underſtanding.*

He that pretended to the Art of giving Immortality to human Bodies, is now Duſt and Aſhes. He that told others how to live an hundred Years, died at Forty*. We have ſeen Phyſicians of the beſt Renown drop down dead in the Streets. We have

* Paracelſus *boaſted of having Secrets to keep Me alive for Ages, died himſelf about Forty.*

ſeen

ſeen ſome of the ſtrongeſt and moſt promiſing Conſtitutions ſink all of a ſudden, and not ſo properly go down as tumble into the Grave at once: The Building was ſtrong and beautiful, but the Ground was hollow; the *Foundations in the Duſt cruſhed ſooner than a Moth:* And therefore, *let not the ſtrong Man glory in his Strength, let not the wiſe Man glory in his Wiſdom, nor the mighty Man glory in his Might, nor let the rich Man glory in his Riches*;[b] for it is not in Strength nor Wiſdom, in Might nor Riches, to ſecure Health, otherwiſe than as a Means thro' which God conveys and maintains it; therefore *let him that glorieth, glory* in the Lord, who *is our Life, and the Length of our Days.*

SECT. III.

Preſuming too much upon the Strength and Firmneſs of Health, and ſo putting it to too great Trial and Expence, is a Fault of ſome healthy People.

THIS is one Way of boaſting of it: A great deal of this moſt valuable Bleſſing has been ſacrificed to Frolick, to Trial of Skill, to the Vanity of ſhewing what we can bear: And that which renders this the more criminal, is, That the ſame Perſon would have found out a thouſand Ways of excu-

b Jer. 9. 23, 24.

ſing

ſing himſelf from the twentieth Part of the Hazard or Trouble in the Service of God, or the Good of Mankind, which he throws away in Oſtentation of a robuſt Conſtitution. Health is really too great a Bleſſing to be play'd away againſt ſo mean a Stake as the Shout of half a dozen Companions; or to bear away the Repute of a Quality, in which I am out-done by ſeveral Brutes. You glory in your Strength, (*Taurina Gloria*,) an *Ox* is more glorious if that be all: You have a great deal of Strength, an *Elephant* has more. No Body was ſtronger than *Milo*: This was his Glory; but it was his Shame; as indeed it generally is of ſuch, to be of a Character that had nothing in it beſides to boaſt of.

We preſume too much upon Health, when we too much indulge to thoſe Pleaſures that waſte and deſtroy it. Pleaſures too long continued, and too often repeated, ſpend the Spirits, and exhauſt Nature too faſt; they are ſaid to live *too faſt*. The ſame may be obſerv'd as to Labours; but that is an Extremity to which we are leſs liable, and Nature more forward and early in the Alarm it takes of Danger, becauſe not bribed or beguiled by Delights and Entertainment, to which it has always an Inclination. Many are now ſilent in their Graves, and many are groaning on ſick Beds,

Beds, on their Way thither, who might neither have been ſick nor dead, had they not preſumed too much this Way upon the Firmneſs and Stability of their Health; that it would carry almoſt any Load they would at any Time lay upon it. But then on the other Hand:

SECT. IV.

Too great a Tenderneſs and Value for Health, an exceſſive Niceneſs about it, is another Extreme.

IT is indeed too valuable to be trifled with; but we ought to remember, that it is not the only Jewel that we have: And to continue the Alluſion, we ſhould manage it as we do thoſe precious Parts of our Treaſure; we neither ſuffer them careleſly to lie about the Houſe, nor are we hovering perpetually over them; becauſe they are precious they are not always under Lock and Key, nor are produced without Care and Caution: As valuable a Thing as Health is confeſſed to be, every Thing is not to be made a Sacrifice to it. We have ſome Things of more Conſequence to us than Health it ſelf, *viz.* our Uſefulneſs in the World; our Duty to God; our Souls, that they may proſper even as our Body; our preſent

preſent ſenſible Intereſt in the divine Favour; and our future eternal Happineſs. What is it to God or Man whether that Perſon be well or ſick, be dead or alive, who takes ſo much Care of his Health as to have no Regard to all theſe?

One would think ſome Perſons more afraid of loſing their Health than of loſing all theſe; more afraid of being ſick than of being damn'd: They ſhut themſelves up in their Apartment from the Duties of Life, and the Service of God; not ſo much from being really ill, as from an inordinate Fear of being ſo: The Wind muſt not blow upon them, the Weather is not to be encounter'd by them, the Inconveniencies of God's Worſhip are not to be born by Complexions ſo nice and fine; 'till at length they have contracted ſuch a Tenderneſs and Delicacy, that they can indeed bear nothing at all: And what was their Sin in the Beginning, is their Puniſhment in the End.

God forbid that I ſhould inſinuate a Charge upon Caſes wherein God makes Allowance, and *will have Mercy rather than Sacrifice.* Such is the Condition of many aged and infirm, and otherwiſe diſabled Perſons. No good Perſon will be offended at this Caution, leſt ſuch Nicety ſhould proceed from a bad State of *Heart*, rather than

a bad State of *Health*, and leſt it ſhould indeed provoke God to inflict upon them what they ſeem to fear more than himſelf. But what ſhall we ſay of ſuch Perſons, who as indiſpos'd as they are generally on the Lord's-Day, are ſeen to purſue the Affairs and Diverſions of Life all the Week, that are ten Times the Riſque of Health that any Parts of God's Worſhip can be, this muſt be own'd to look a little ſuſpicious.

When I ſee ſome good People, who love the Houſe of God, *and the Place where his Honour dwells*, making hard Shift, through all the real Weakneſſes of Age and Infirmity, to come to him, and enjoy him there; and when I meet with ſome others, moſt affectingly bewailing on a Sick-bed their Neglects of Duty upon too ſlight Occaſions, *O that I had now but one Quarter of that Health I enjoyed when I fancied my ſelf too much indiſpoſed to wait upon God! Oh, the Guilt I have contracted, the Benefit, Comfort, and Pleaſure, I have loſt, by indulging too much an affected Softneſs of Life, and to imaginary Diſtempers!* I ſay, when I obſerve the hard Shifts of the one, and the Complaints of the other, I cannot but think ſuch a Caution as this may have its Uſe.

Under this Head I may mention a ſort of Perſons that are equally the Objects of Pity and Blame; thoſe I mean that are hardly

hardly ever well for fear of being ſick; that ſuffer a deal of the real Miſery of Sickneſs from a Kind of *Panick* Fear of being ill c: The ſenſible Pleaſure, Comfort, and Delight of Health are loſt in the Anxiety and diſtracting Fear of loſing it: The bitter Mortification, of living phyſically they make ſure to themſelves, by way of Anticipation, in what they call *Preventive Phyſick.* Now one Quarter of this Concern well placed, laid out upon the Method of true Peace with God and Conſcience, a ſteady Reſignation to his Will, and a ſure Hope of Eternal Life, would reſcue them from this Torture, would enable them to taſte the true Pleaſure of being *well*, and help them to continue ſo. And yet on the other Hand, another Fault that ſometimes attends Health is;

SECT. V.

The putting off the Thoughts of Sickneſs and Death, and reckoning them to be at a very great Diſtance, becauſe we are now in Health.

INſtead of making the Pleaſures of Health, the Thoughts of Sickneſs, and

c ——— Tunc corpore ſano
Advocat Archigenen, oneroſaq; pallia jactat. *Juv.*

Proſpect of Death, conſiſt and be friendly, and agree with each other, as they certainly may, we are for ſetting them at the greateſt Diſtance we can. But is Death or Sickneſs ever the farther off, becauſe I won't think of them? Is a Man the ſafer from any Danger by ſhutting his Eyes, that he may not ſee it? Is he not in a fairer Way who views, conſiders, grows familiar with it, is thereby ſo prepared for it, that it is no longer a Danger? The Danger is over ſo ſoon as I have thought of it long enough to be prepared and ready; and if the Danger be over, the greateſt Allay to the Pleaſures of Life is removed, and they remain in their full Strength and Enjoyment.

When we are perfectly well, how natural is it for us to take it for granted that we ſhall continue ſo? Though at the ſame Time, nothing in the World is more univerſally acknowledged than that we muſt be ſick, and die. No Body needs Learning or Parts to take in this, That Life is a Vapour, and Health a Shadow. This is ſo much the *common Senſe*, that a Man is thought to want it that ſets himſelf induſtriouſly to make out what no Body denies. But what's the Meaning then that where the Conviction is ſo *clear*, the Impreſſion is ſo *ſmall*? That where the Evidence is beyond

yond all Contradiction, yet the Diſregard and Neglect ſhould be to a Degree, as if it were not only a doubtful Thing, but utterly falſe? For if it were utterly falſe that I ſhould ever be ſick, and die, I could not be more heedleſs than never to allow my ſelf to think at all of the Matter. The Meaning is, they think it a *great Way off*, and for that Reaſon they need not yet think of it at all. Some have ingenuouſly confeſſed, that becauſe Man's Life is meaſured at *threeſcore Years and ten*, they have imagined themſelves ſet in for the utmoſt Year of that Standard; nay, after they have lived half Way to it, have dream'd of it as all to come; and have not eaſily been able to get rid of the inward Deluſion, That the Taper, though burnt down ſo low, would yet laſt as long as the whole one when 'twas firſt lighted up. And others we ſee, whether they will confeſs it or no, manage as if they thought the ſame Way; nay, the Scripture goes farther, and ſays of ſome, That *their inward Thought is that they ſhall continue for ever, and their Dwelling-places to all Generations.*[d] If it were not for their meeting now and then with a Funeral, or caſting the Eye upon a

[d] Pſal. 49. 23.

Grave or a Tomb, it would be hard to gueſs when ſome People would think of Sickneſs or Death. From whoſe Courſe of Life, even in Spite of thoſe *Memento*'s, one would imagine they flatter'd themſelves with an earthly Immortality.e

But you are afraid of Death, you ſay, and therefore don't care to think of it: You would be aſhamed to reaſon ſo in any other Caſe of Danger. A wiſe Man would think the more of what he had Reaſon to be afraid of, either to *prevent* it, or to *provide* for it. By all Means let's get rid of the Fears of Death; for without that Attainment, Life and its Pleaſures can in none of its Channels run pure and ſweet.

Be gone the Dread of Hell, and all thoſe Fears
That ſpoil our Lives with Jealouſies and Cares,
Diſturb our Joys with Dread of Pains beneath,
*And ſully all with the black Fear of Death.*f

I

e Nulla fere res eſt quam negligentius expendamus vel minus meminerimus; Omnia molimur perinde atq; immortalitatem nobis in terra conſtituentes. *Calv. Inſt.*

f Creech's *Verſion of theſe Lines of* Lucretius: Et

I ſay ſo too; Away with Fears of Death; but then I muſt add, that this can never be done by *Lucretius*'s Preſcription. Indolence, Oſcitancy, Unbelief, will never do it. It's a poor Relief to put the *Evil Day* far from one, and thereby make it more an Evil Day than otherwiſe it would be. The Thing is inevitable, and the Relief can never lie in *preventing*, much leſs *forgetting* it, but in *providing* for it. 'Tis only Guilt that makes us fear; and the natural Way to cure thoſe Fears, is to remove that Guilt, and *ceaſe to do Evil, and learn to do well*, and go heartily into his Deſign and Method, who made it one Part of his Salvation *to deliver thoſe who through Fear of Death were all their Life-time ſubject to Bondage.* This is the proper *Natural* Cure of guilty Fears; and this reconciles us to another World. For (to uſe the Words of a good Writer) *Repentance, not Infidelity, is the Voice of Nature. But Men never think of rejecting another Life, till they lay aſide the Thoughts of Repentance: And certainly that is not natural. To repent is an eaſy, natural, infallible Cure: To diſbelieve*

Et metus ille foras præceps Achoruntis agendus
Funditus; humanam qui vitam turbat ab imo,
Omnia ſuffendens mortis nigrore: neq; ullam
Eſſe voluptatem liquidam puramq; relinquit. *l.* 3.

another World is a Work of Art and Difficulty, and a Force upon Nature, and at beſt an uncertain Cure; for Infidelity can give Men no greater Security againſt Fear, than it does againſt another World: And thoſe remaining Jealouſies and Suſpicions, and the frequent Return of ſuch Fears, which diſturb bad Men, may ſatisfy us what that is. g

Surpriſe is a mighty Addition to any Thing that befals us: This they ſecure to themſelves, who are heedleſly unprepared for what they know muſt come. This is a Folly beyond all Aggravation: There is nothing more abſurd by which to expoſe it. If any Thing like a Sigh proceed from the Mouth of God, 'tis That, *O that they were wiſe, that they underſtood this, that they would conſider their latter End!* h To *conſider* this, it ſeems, is Wiſdom in God's Account. This does not oblige us to be melancholy, and always poring upon this Subject, but to dwell upon it ſo long, till we have anſwered the Ends of Safety and Comfort; and then there's an End of all Melancholy in the Thought; then it is ſo far from daſhing the Pleaſures of Life, that it is an additional one to all the reſt, and one of

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g *Dr.* Sherlock *of the future* State.

h Deut. 32. 29.

the

the higheſt Reliſh too, when I think of coming Sickneſs and Death, with Compoſure, as not to be avoided; and without Pain, as not to be undone by it; nay, with a great deal of Pleaſure, as being to my infinite Advantage and Gain.

This is an Improvement of the Pleaſures of Life, a Refinement upon them: 'Tis now that they run pure and ſweet in all the Chanels; *That* being remov'd which of all Things in the World was moſt able to *ſully* and diſturb them. Death & Eternity provided for, there's nothing left in the World capable of giving any conſiderable Allay.

One may appeal to the moſt ſtupid in this Caſe, which is moſt to the Purpoſe; To put off the Thoughts of theſe Things, or attain the Ability of thinking of them not only till they are familiar, but pleaſant and delightful; to lay in for their ſtealing on gradually, or for their ſudden Invaſion. So provided, a Man need not ſtart at the naming the Tokens of the Plague or Sickneſs, or any Diſtemper that's likely to become epidemical. He feels no inward Twinges at the opening of a Bible, upon the Places about Death and Judgment. He need not tremble with the Cup in his Hand, like *Belſhazzar*, which the Fears of his Deſtiny will not ſuffer him to drink, or does very much

much imbitter. Such an one needs not be ſhy of a good Man's Company, that will be ſaying ſomething of Heaven and another World; nor, with *Felix*, ſhake & tremble, with all his Guards about his Throne, while at the Bar *Paul reaſons of Righteouſneſs, Temperance, and Judgment to come.* He need not endeavour to ſet a ſtrong Guard upon all the Avenues of his Soul, to keep out every Glance from another World, leſt he ſhould be ſo unhappy as to think of his God or himſelf; glad of any Buſineſs, any Diverſion, that will but deliver him from the meeting thoſe he dares not face, God and his own Soul. Nor is he in the Vapours preſently upon ſome Diſcoveries of his own Frame and Make, how frail, how periſhing it is; or to underſtand that Sickneſs & Death is always within a Moment's March of us; and whereas it was once ſaid, *As the Lord liveth, and as thy Soul liveth, there is but a Step between thee & Death*, I may ſay, there is not ſo much as a Step; becauſe the Strength whereby the Step muſt be taken may fail before it's finiſh'd, and the Breath that I am taking in may be ſtopp'd before it is compleatly drawn. In ſhort, he is the happy Man who can live without the Fears of Death, and die without the Fears of Damnation; and whoſe Confidence

Confidence in God 'the Terrors even of a Judgment-Day ſhall not be able to diſmay.

People may talk what they will, but it is Religion with its Evidences, Supports, and Proſpects, that muſt ſet us above the Fears of Death: Thô ſome Gentlemen have preſcrib'd the getting rid of all Religion in order to this Attainment, and quote their (*Eſprits Forts qui ſont morts en Plaiſantant*) brave Fellows that have gone off with an Air, to ſupport a ſort of Philoſophy that is too often practiſed at the Place of Execution, by the great *Geniuſſes* who have learn'd to *dye hard.*

Muſt Pride, Deſpair or Stupidity, furniſh Inſtances of defying Death, to rival the Faith and Hope, the calm Reſignation, or joyful Aſſurance of the Chriſtian? What a ſwaggering does *Lucretius* make with his *Epicurus? Primum Graius Homo—This was the Man that firſt inform'd the World how to defy Religion and its Fears:* But they that knew as much of him as *Lucretius* did, tell us, that *never any poor Creature did ſo tremble at the Approach of what he had taught others to laugh at*, viz. *Death and another World*:* Nature recoiled upon him. *To*

* Nec quemquam vidi, qui magis, ea quæ timenda eſſe negaret, timeret, Mortem dico, & Deos. *Tull. de Nat. l.* 1.

diſbelieve another World is a Work of Art and Difficulty, and a Force upon Nature, and at beſt an uncertain Cure, as was obſerved before. But to cloſe this Chapter:

CARUS, *we grant, no Man is bleſt but he,*
Whoſe Mind from anxious Thoughts of Death is free.
Let Laurel Wreaths the Victor's Bows adorn,
Sublime thrô gazing Throngs in Triumph born:
Let Acclamations ring around the Skies,
While curling Clouds of Balmy Incenſe riſe;
Let Spoils immenſe, let Trophies gain'd in War,
And conquer'd Kings attend his rolling Car:
If Dread of Death ſtill unſubdu'd remains,
And ſecret o'er the vanquiſh'd Victor reigns,
Th' illuſtrious Slave in endleſs Thraldom bears
An heavier Chain, than his led Captive wears.
With ſwifteſt Wing the Fears of future Fate
Elude the Guards, and paſs the Palace Gate:
Traverſe the lofty Rooms and uncontroul'd
Fly hovering round the painted Roofs, & bold
To the rich Arras cling, & perch on Buſts of Gold.
Familiar Horrors haunt the Monarch's Head,
And Thoughts ill-boding from a downy Bed
Chaſe gentle Sleep.———————
Thy Force alone, Religion, Death diſarms,
Breaks all his Darts, and every Viper charms.
Soften'd by thee, the griſly Form appears
No more the horrid Object of our Fears.

We

We undiſmay'd this awful Power obey,
That guides us thrô the ſafe, thô gloomy Way,
Which leads to Life, and to the bleſt Abode,
Where raviſh'd Minds enjoy, what here they
own'd, a God.

Sir RICH. BLACKMORE's Creation.

CHAP. IV.

That the ordinary Continuance of our Health is a very great Wonder. The Uſe we are to make of that Conſideration.

THAT the ordinary & common Health of our Body, and its Continuance for any conſiderable Time, is indeed a wonderful Thing, I ſhall endeavour to illuſtrate from the Make and Frame of our Bodies, from the Accidents to which theſe fine Compoſitions are expos'd from without, and from the Diſeaſes which they are liable to from within.

SECT. I.

From the Make and Frame of theſe our Bodies, and the Materials of which they conſiſt, and the Manner of their Compoſition.

AS to the Materials of which we conſiſt, we dwell *in Houſes of Clay, whoſe Foundation*

Foundation is Duſt, cruſhed ſooner than a Moth. The Workmanſhip is indeed as curious as the Materials are mean; it would exhauſt the Study of an Age, to ſhew the exquiſite fineneſs and marvellous Compoſition of the Animal Machine, where all is in *Number, Weight and Meaſure*, nothing without Deſign, Intention and Uſe,[i] all wrought off with Characters of its Author upon it, and in a Manner worthy of him that made the bigger World.

The Pieces or Particles of which we conſiſt, and their diſtinct Intentions, one is tempted to call infinite; beſides the mutual Dependence of them upon each other, thô at the greateſt Diſtances in the Body; and that, both with Reſpect to the due Circulation of the Fluids, and the Communication of the nervous Syſtem, the ſmalleſt Interruption of either of which may be Sickneſs and Death; beſides this, I ſay, we are in every Particle liable to the Attack of Diſtempers, and they may enter at every Pore.

They who underſtand the Make and Structure of the human Body, would be

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i In Corpore humano, nihil ſine lege, nihil ſine ordine, nihil ſine *pondere menſura & numero*. Nihil deficit, nihil redundat, nihil otioſum aut ſuperfluum, omnia ſumme utilia, ſemperque operantia. *Bauſnerus*

able

able to illuſtrate this part of the Subject to much greater Advantage. All that I ſhall pretend to, is, to lay together a few Inſtances, that they may make us a little more ſenſible of the Wonder of Health, and that Wonder followed by another, and that is, that this ſame Health which is ſo wonderful, ſhould yet be ſo laſting and common a Thing!

How many Parts and ſecret Operations conſpire to that one Event, which is the Spring of their own Continuance and Repetition, and of all other Operations of Nature; namely, to *Animal Nutrition*, a Failure in any of which, would lay the Foundation of Sickneſs; I ſhall lay it down in the Words of a great Maſter. "The "Aliment [k] is received into the Mouth, "and is there maſticated by the Teeth, and "impregnated with the *Saliva* or Spittle, "which is preſs'd out of the Salivary Glands "by the Motion of the Jaw and the Muſ-"cles that move it and the Tongue: From "hence it deſcends thrô the *Pharynx* into "the Stomach, where it is digeſted by the "Juices of the Stomach (which are what "is thrown out of the Glands of its inmoſt "Coat, and *Saliva* out of the Mouth) and "a moderate Warmth & Attrition: Whe-

[k] Cheſelden's *Anatomy*. *Ch.* 14.

"thro'

" thrô the *Pylorus*, or right Orifice, it is " got into *Duodenum*, it is mixed with Bile " from the Gall Bladder and Liver, and " with Pancreatick Juice from the Pancre- " atick Gland. After this it is continually " moved by the periſtaltick or vermicular " Motion of the Guts, and the Compreſſion " of the Diaphragm and Abdominal Muſ- " cles, by which Forces the fluid Parts are " preſſed into the Lacteals, the groſſer Parts " ſtill downwards.

" The Chyle, or thin and milky part of " the Aliment, being received into the " Lacteals from all the ſmall Guts, they " carry it into the *Receptaculum Chyli*, and " from thence the *Ductus Thoracicus* carries " it into the left Subclavian Vein, where " it mixes with the Blood and paſſes with " it to the Heart.

" All the Veins being emptied into two " Branches, *viz.* the aſcending & deſcend- " ing *Cava*, they empty into the right Au- " ricle, the right Auricle into the right " Ventricle, which throws the Blood thro' " the Pulmonary Artery into the Lungs, " where it is mixed with Air, and has thoſe " *Globuli* ſeperated that cohered in its un- " active Courſe thro' the Veins.

" From the Lungs the Blood is brought " by the Pulmonary-Veins into the left " Auricle,

" Auricle, and from that into the left Ven-
" tricle, by which it is thrown into the
" *Aorta*, and ſo by the Arteries diſtributed
" thro' the Body.

" From the Extremities of the Arteries,
" ariſe the Veins & Lymphatics, the Veins
" to collect the Blood and bring it back to
" the Heart, the Lymphatics to return the
" Lymph, or thinner part of the Blood from
" the Arteries, that the Blood might not
" run too thin in the Veins.

" All the Fluids we take in being carried
" into the Blood-Veſſels, the greateſt Part
" of them are ſeperated and carried off by
" proper Veſſels, *viz.* Urine by the Kid-
" neys, Bile by the Liver, *&c.*

How nice an Operation in Nature is the *Animal Secretion* of the Fluids? By this the Juices of the Body of different Textures and Qualities are ſeparated, ſorted, & made fit for what Nature deſigns, by paſſing them thorough ſo many Strainers (the *Glands*) of various Name and Situation in the Body. The Paſſages are exquiſitely fine, numberleſs, involved, with innumerable Windings and Turnings; yet ſo few Stoppages! and that the groſſer Parts denied Entrance, do not make a Damm, as we ſometimes ſee at the Mouth of a Grate!

What

What innumerable Paſſages muſt be kept open for all this? What Variety of Juices? What a prodigious Compaſs? What a Conſpiration of Parts? What Geometry? What Chymiſtry? What Mechaniſm of all kinds? And where the Operations are ſo nice, the Intentions ſo numerous, and the Parts neceſſary to ſo many Functions ſo liable, what a Wonder is our Health? †

We ſupport our Life by eating and drinking, but the Mixtures, or Contrariety of Qualities in it, an Error in the Seaſon, Kind, Quantity of what we eat, may deſtroy what it is intended to ſupport and maintain. I may take in a Diſtemper with a Morſel from the Animal whoſe Fleſh I eat; from a noxious Vapour ſhut up in the Herb I feed on; perhaps they are not to be number'd, the Worms, or Animals, the Seeds, the Eggs, the Sands, that go into us along with our plentiful Meal.

The Concoction of our Food, upon which all Health depends, is it ſelf a Wonder, ſo far as it is known. The Separation of the Parts, the Chylification and Diſtribution of

† Eleazar *the High Prieſt, to the Embaſſadors of* Ptolomy, *ſpeaking of this Work of God* Ingentia ſunt profecto, ſi quis conſideret diligenter, Formatio Corporis, Diſpenſatio Alimenti, & ad ſingula membra mirabilis tranſitus. *In Dr.* Grew's Coſmol.

it,

it, by ſo many ſmall and intricate Chanels; where, neither the diſſecting Knife, nor the beſt Glaſſes can carry the Eye. Whether this be performed by ſome ſharp Juices, which as a Menſtruum, inſinuate themſelves into, and tear the ſmall Parts of the Nouriſhment aſunder; or by ſome muſcular Motion, that by a gentle Colliſion grinds and attenuates the Food, or by ſomething of both; 'tis a Wonder that ſuch a Variety of Liquors as enter the Stomach, and produce there ſo many and ſo ſtrong Fermentations; 'tis a Wonder, I ſay, that it ſhould not deſtroy all this; that the Fibres of the Stomach ſhould endure ſuch continued Operations as would wear away any thing elſe in the World! And ſuch acid and corroſive Juices as would eat away by Degrees the ſtrongeſt Metals in a quarter of the Time.* Beſides, one of thoſe Humours produced by our Food, one of them let looſe, one of them overflowing and out of its Place, or predominant above the reſt, overturns the Balance, in the equipoiſe of which Health conſiſts; or that the ſame Thing is not

* *How great a Comprehenſion of the Nature of Things did it require, to make a Menſtruum that ſhould corrode all ſorts of Fleſh coming into the Stomach, and yet not the Stomach its ſelf, which is alſo Fleſh?* Dr. Grew's Cofmol Sacr. c. 4.

done

done by the frequent Fermentations in our Blood, that miraculous Fluid, (as one calls it) the Seat of Life and Spirits, is another Wonder.

To any one that views the Contexture of the Brain, *Health*, for any conſiderable Time, muſt appear a Wonder. How exquiſitely fine the Nerves, the Fibres, the Blood-Veſſels? The ſmalleſt of which if it ſhould be ſtop'd, or crack; if it ſhould too much relax with Heat, or contract with Cold, would, according to the Degree of the Diſorder, be immediate Sickneſs or Death: And yet, how continual is the Paſſage of the Blood and Spirits thro' theſe ſmall Ducts and Canals? How fired are they ſometimes by cloſe thinking? Stretch'd and ſwell'd by the ſudden Fluſhes of Paſſion and Surpriſe? When the Blood and Spirits ruſh violently thro' theſe moſt ſlender Paſſages, that are finer than the ſlendereſt Threads of a Cobweb, and ſeem ready to break by their own fineneſs.

How many thouſand of theſe fine Pipes muſt be kept open to preſerve the Communication between the Brain and the Heart? What a Concurrence of innumerable Parts, Actions and Strings, muſt go to produce one of thoſe Motions of the Heart we commonly call the Beating, or Pulſe? The

ſmalleſt

ſmalleſt Intermiſſion of which we immediately feel all over us, and dread the general Stagnation of our Blood: And yet, ever ſince we were born, this opening and ſhutting has been repeated (if we may depend upon ſome Calculations) no leſs than 4000 times in an Hour![1] How many thouſand times therefore in an Hour am I liable to the ſinking, fainting Conſequences of an Intermiſſion? By this, the Blood, which is the Vehicle of Life, and with it the vital Spirits, are diſtributed into every part of the Body. Admirable! that from this Fountain of Life and Heat, there ſhould lie Chanels or Conduit Pipes to every, even the remoteſt Parts of the Body! Juſt as if from one Water-Houſe there ſhould be Pipes conveying the Water, not only to every Houſe in the Town, but to every Room; nay, to every Veſſel in every Room: Or from one Fountain in a Garden, there ſhould be little Chanels directed to every Bed, to every Plant and Flower growing there; nay, to every Leaf, to every Fibre and hallow String of every Leaf!

And that theſe ſhould not be ſtopp'd, broke nor fouled, for 20, 40 Years together, notwithſtanding their Number, Fineneſs, various Configuration, mutual Dependence,

1 Ray, *of the Wiſdom of God in the Creation.*

and

and manifold Windings and Turnings, into which the conſtant Supply is directed, is to me Matter of thankful Wonder.

Beſides, this conſtant opening and ſhuttiug of the Heart would wear away any thing elſe in the World but ſuch a miraculous Subſtance as its own; which does not loſe its Force or Spring, tho' it continue the Motion, as has been mentioned, for ſo many thouſand times in an Hour, for ſo many Days, for ſo many Years together.

We commonly ſay, our Breath is in our Noſtrils, becauſe it paſſes thro' them; and is there not a free Paſſage for it to paſs out of them? Why does it not fly off? There is no more viſible *Nexus* or *Tye* between Soul and Body by this Breath, than for a Wreath of Smoak to tye a Sun-Beam and a Clod of Clay together. The Lungs could not draw it in, if any of the forementioned Operations were obſtructed; and yet, there are as many thouſand to one but they be obſtructed, as there are thouſands of Particulars neceſſary to compleat and continue this Motion.† My Lord *Bacon* obſerves, that

† Valde puſillum eſt tempus, quo natura anhelitum repetit,—vix certè ad tertiam partem minuiæ. Pulſus arteriarum, & motus cordis, ſyſtoles & diaſtoles, triplo velocior quam reſpiratio; adeo ut ſi feri poſſet,

that we breath in and out in a third part of a Minute; and that the Pulſe of the Arteries or Motion of the Heart (Syſtole and Diaſtole) is three time quicker than that: So that the ſtopping this Motion would be much quicker Death than ſtrangling. The Queſtion ſeems to be put every ninth part of a Minute, whether I ſhall be well or ſick, live or die? But ſuppoſe all the reſt perform their Part, 'tis going from one Wonder to another, when we conſider how the Lungs perform theirs after all: becauſe of the prodigious Number, the exquiſite Fineneſs of thoſe ſmall Arteries, into which they branch themſelves? How eaſy for ſuch ſmall Paſſages to be ſtopp'd? For ſuch thin Veſſels to be rent and torn by an over ſtretch of Voice, or corroded by a Defluction of ſome fretting Juice, or be infected by ſome malignant Vapour that's drawn in? For we muſt breath whatever the Air be: One would think they ſhould be ſpent by the continual Wear and Action of breathing and ſpeaking. If our Lungs had been made of Braſs they could never have laſted ſo long. Lord, what is Man! The Subſtance of his Body

poſſet, ut ille motus in corde abſque inhibita reſpiratione, ſiſti poſſet, ſequeretur mors etiam celerius quam ex ſtrangulatione. *Verulam Hiſt. Vit. & Mort. p.* 390.

is

is Duſt, the Tye of its numberleſs Parts together a puff of Air: How eaſily is ſuch a Knot united? Duſt ſcatter'd, and Air diſſolved?

How great a Myſtery is the Motion of any one Part about us? And how inexplicable to this Day? It aſtoniſhes to conſider how many Things muſt go to produce any ſingle Motion, any of which failing, all's ruined; and yet, our Life and Health depends upon Millions of theſe Motions. Notwithſtanding the Help of the moſt exquiſite Glaſſes,* we ſtill are ignorant of the internal Structure of the Motive Fibre, upon which the whole Motion of the muſculous Machine depends; we know as little (it ſeems) of that Volatile Fluid, commonly called the *Animal Spirits*, deſigned to put that Fibre in Motion. m

Galen, tho' himſelf no great Friend to Religion, could not forbear acknowledging God, upon the Obſervation of the vaſt Variety, Contrivance, and commodious adapt-

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* *It it ſaid that* Lewenhook *has diſcover'd Veſſels in an human Body* 79200 *Times leſs than an Inch.*

m Baglivi *Ch.* 22. §. 5. Latet, æternumque latebit, minima illa, ac ſubtilis, non ſolum a ſenſibus, ſed ab humanæ mentis acie prorſus remota, ſolidarum æque ac Fluidarum Corporis Viventis Partium Textura.

Dr. Aſtruc Monſpelii de Motu Muſculuri.

ing

ing of the Parts to their proper Uſes ;[n] the preſerving all which in their natural State of Health (ſays Bp. *Wilkins*) is a Matter of equal Wonder, and of thankful Acknowledgment. In his Book *de Formatione Fœtus*, he take Notice, that there are in an human Body above 600 ſeveral Muſcles, and there are at leaſt ten ſeveral Intentions or due Qualifications to be obſerved in every one of theſe ; proper Figure, juſt Magnitue, right Diſpoſition of its ſeveral Ends, upper and lower Poſition of the whole, the Inſertion of its proper Nerves, Veins and Arteries, which are each of them to be duly placed ; ſo that about the Muſcles alone, no leſs than 6000 ſeveral Ends or Aims are to be attended to, a Failure in any of which would put the Part out of its natural State, and endanger our Health.

The Bones of a Man's Body ſeem to pretend to Strength and Firmneſs ; *their Uſe being to give Shape and Stability to the Body, to be Levers for the Muſcles to act upon, and to defend the more noble Parts from external Injuries* ;† and yet, 'tis often ſeen how little they can defend themſelves ; how eaſily ſnap'd aſunder, diſlocated, carious, liable to many Diſeaſes and Diſorders.

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n *Bp.* Wilkin's *Natural Relig.* l. 1. c. 6.

† Cheſelden's *Anatomy.*

Strong

Strong as they ſeem to be, if they remain ſafe and ſound, *David* teaches us to whom we are to aſcribe their Preſervation; *the Lord delivereth the Righteous, he keepeth all his Bones, ſo that not one of them is broken*;* and tells us the Language of ſound Bones in another Place,† *all my Bones ſhall ſay, Lord, who is like unto thee, which deliverest the Poor from him that is too ſtrong for him?*

"The Bones are reckon'd to be 284, the "diſtinct Scopes or Intentions in each of "theſe, are above 40, in all about 100,000. "And thus it is in ſome Proportion with "all the other Parts; Skin, Ligaments, "Glandules, Humours, but more eſpecially "with the ſeveral Members of the Body, "which do in regard of the great Variety "and Multitude of theſe ſeveral Intentions "required to them, very much exceed the "homogeneous Parts;"‡ and ſince the failing in any one of theſe would cauſe Irregularity in the Body, and in many of them, ſuch as would be very notorious, if not deſtructive, we have reaſon to conclude, that we are not only wiſely and *wonderfully made*, but as *wonderfully preſerved*, and that any common Meaſure of Health, or Continuance in our natural State, for any Time, is a

* Pſal. 34. 20. † Pſal. 35. 10.
‡ *Bp.* Wilkin's *Natural Relig.* l. 1. c. 6.

great

great Wonder; becauſe there are ſo many thouſand to one that in ſome of theſe Inſtances in which they are ſo liable to Diſorder, they may be overtaken by it.

Since there are ſo many fine imperceptible Parts, ſo many Veſſels, Chanels, Threads, Strings; ſince there are ſuch Numbers of Bones, Muſcles, Membranes, Fibres, Nerves, Veins, Arteries, Ligaments, Tendons, with their Inſertions, Poſitions, preciſe Motions; Juices, Humours, Fluids, Secretions, Spirits; the Stoppage, Breaking or Diſorder of any of which, would infer Sickneſs and Pain; what a Wonder is that Health to which the Harmony of all theſe is ſo neceſſary? What a Wonder is it that an Inſtrument of ten thouſand Strings ſhould be ſo long kept in Tune, thrô all the Changes of Heats and Colds, Wet and Dry? And what Folly? What Ignorance? To depend upon the Health of ſuch a Body for a Day? To ſuppoſe Sickneſs or Death of ſuch a Body, to be ſo far off? Eſpecially, when to all this we add, the Violences and rough Accidents it's liable to from without, which is the next Thing to be taken Notice of.

SECT. II.

The Wonder of Health from the Accidents from without, to which these fine Compositions are exposed.

THAT which is of the most exquisite Make, may with much Difficulty and Hazard, possibly, be preserved in its natural State, by a great deal of Care to keep it out of Harms Way; but that's impossible in this Case; the bare Change of Weather may as well discompose the Body, as untune the Strings of an Instrument. This is represented by one of the Faculty, in the following Manner: o "It is so far (says he) "from being a Wonder, that we sometimes "suffer in our Health by Change of Wea-"ther, that it is the greatest Wonder we "do not always so; for, when we consider, "that our Bodies are sometimes pressed up-"on by a Tun and an half Weight more "than at another, and that this Variation "is often very sudden; it is surprizing that "every such Change should not entirely "break the Frame of our Bodies to pieces, "and be the constant Harbinger of sudden "Death. One would think that when so "many of the Vessels of our Bodies are

o *Dr.* Wainright, *his Non Naturals.* p. 61.

straitned

" ſtraitned by the increaſed Preſſure, that " the Blood would ſtagnate up to the very " Heart; which not being able to contract " it ſelf, the Circulation would ceaſe, and " we ſhould die. But ſuch is the Contri- " vance of infinite Wiſdom, that when the " Reſiſtance to the circulating Blood is " greateſt, the Impetus by which the Heart " contracts, ſhould be ſo too. The Weight " of the Air increaſing, the Lungs will be " more forceably expanded, and hereby the " Blood more intimately broken and di- " vided, ſo that it becomes fitter for the " moſt fluid Secretions, ſuch as that of the " Animal Spirits, by which the Heart will " be more ſtrongly contracted; the Bloods " Motion toward the Surface of the Body " being obſtructed, it will paſs in greater " Quantity to the Brain, where the Preſſure " of the Air is taken off by the Cranium; " and, upon this Score, more Spirits will " be ſeparated, whereby the Heart will be " ſo ſtrongly contracted as to carry on the " Circulation thro' the paſſable Canals, " whilſt ſome others are obſtructed." Thus far the Doctor.

What Hazard is here to our Health and Life even from imperceivaable Changes of Weather? That a Man muſt almoſt look upon his Weather-Glaſs as the Meaſure of

his Health and Life. What Contrivance, what Artifice in our Compoſition to prevent the fatal Effects of ſo ſudden a Change? And what Hazard in that Mechaniſm leſt it ſhould not play its Part with that Nimbleneſs and unobſtructed Regularity as to prevent the Miſchief? Do we wonder that People drop down dead? It is rather a greater wonder that they ſo ſeldom do ſo.

When we turn our Eyes from the Niceneſs of the Frame to the infinite Accidents that are every where ready to ruffle and deſtroy it, it increaſes the Wonder! The inimitable Structure of human Bodies is ſcarce more admirable, than that ſuch curious and elaborate Engines ſhould be ſo contrived as to be no oftner out of Order than they are; the Preſervation of ſo nice and exact a Frame being the next Wonder to the Workmanſhip. P

"When I conſider (ſays the forequoted "excellent Philoſopher) how many out- "ward Accidents are able to deſtroy the "Life, or at leaſt the Health, even of thoſe "that are the moſt careful to preſerve them; "how eaſily the Beams of a warm Sun, or "the Breath of a cold Air, too much or "too little Exerciſe, a Diſh of green Fruit,

P Boyl's *Occaſ. Reflect.*

an

" an infectious Vapour drawn into the " Lungs, and ſo mixing with the Blood, " and circulating the Corruption into eve- " ry Part; how a ſudden Fright, or a Piece " of ill News, are able to produce Sickneſs " and Death; when I think too how many " Miſchiefs our own Appeties or Vices ex- " poſe us to, by Acts of Intemperance, that " neceſſitate the Creatures to offend us; " and Practices of Sin, whereby we pro- " voke the Creator to puniſh us; when, I " ſay, I conſider all this, and conſequently " how many Miſchiefs he muſt eſcape that " arrives at grey Hairs, I confeſs the Com- " monneſs of the Sight can't keep me from " thinking it worth ſome Wonder to ſee " an OLD MAN, eſpecially if he be any " Thing healthy. q

It would be almoſt endleſs to mention theſe Accidents that are ruinous to our Health, and Life itſelf: A Blaſt of Lightning, a Shock of an Earthquake, Inundations, Wars, Thieves, and Murderers; the permitted Miſchiefs of evil Spirits, which have been allowed ſometimes to go a great Way in doing ſuch Sort of evil. I ought always to carry my Life in my Hand, and to ſuppoſe when I go out I may not come

q Boyl's *Occaſ. Reflect.*

home alive and well: It may be a Fall, a Bruiſe, a Tile from a Houſe, a Thruſt with a Sword, Diſcharge of a Gun, a Blow undeſigned, the Tooth of an Adder, the Miſtake of a poiſonous Herb inſtead of an wholſome one, the like Miſtake of a Drug thro' the Ignorance or Heedleſſneſs of thoſe you truſt, the Throwing a Stone, the Trip of a Foot, the Scratch of a Nail, the Wrenching off a Bit of Skin: Theſe are Accidents that have done as ſure Execution, though not ſo wide and ſpreading, as Famine, War, or Peſtilence. The Pairing of a Nail, Cutting a Corn, the Rent of a little Skin, from the Side of the Finger, putting a Patch upon a little Pimple, the Plucking off a ſingle Hair: Theſe have ſometimes done the Buſineſs as effectually as Gun or Piſtol. Thus *Anacreon* the Poet was choak'd with a Grape ſtone. *Fabius* the *Roman* Senator, was ſuffocated with a ſingle Hair in a Draught of Milk; Pope *Alexander* with a Fly, that flew accidentally into his Mouth. *Homer* died of Grief: *Sophocles* with Exceſs of Joy: *Dionyſius* with the good News of a Victory he had obtain'd: *Aurelianus* in the midſt of a Dance. What remote ſmall Accidents have proved mortal? The Duſt of a Wall, the Laſh of a Whip, the Unevenneſs of a Pebble-ſtone: Nothing

Nothing is ſo ſmall as not to be able to conceal Diſeaſe and Death under it.

Diſeaſes and Death are ſecretly lurking every where: It is in our Boſoms, in our Bowels, in every Thing we taſte, in every Thing we enjoy. We have Death dwelling with us in our Houſes, walking with us in the Fields, lying down with us in our Beds, and wrapp'd about us in our very Cloaths; always at Hand, ready at God's Command to give the fatal Blow. If Heaven permits, *Benhadad* is ſlain in his Bed, and *Amnon* at his Table, *Belſhazzar* in his Cups, the *Egyptian* Firſt-born in their Sleep, *Saul* in the Field, *Cæſar* in the Senate, *Caligula* in the Theatre, *Antiochus* in his Coach, *Zechariah* in the Temple, *Joab* at the Altar, and Pope *Victor* at the Sacrament.

The whole Hiſtory of ſudden Death, from known or unknown Cauſes, belongs to this Head, and inforces the Admonition of the wiſe Man; *Boaſt not thy ſelf of to Morrow, for thou knoweſt not what a Day may bring forth.* Nay, it appears from theſe Surprizes, that thou knoweſt not what a Meal, a Mouthful, a Draught, a Step, a Moment, may bring forth; and therefore it is a ſenſeleſs as well as a graceleſs Thing, in a Time of Health, to ſuppoſe Sickneſs and Death to be always a great Way off.

SECT. III.

The Wonder of Health is farther illuſtrated from the Diſeaſes and Diſtempers the Body is liable to.

CONſidering the Fineneſs of our *Make*, the infinite Variety of *Accidents*, and the innumerable *Diſeaſes* that we our ſelves breed within us: Conſidering, I ſay, all this, Diſtempers and Death are not only ſure of us at laſt, but our Health for any conſiderable Time ſeems to me an equal Wonder with a Man's ſtanding the Fire of an Army, where the Shot can hardly be ſuppoſed to fly more thick than the Diſeaſes and Caſualties that continually hover about us. A meer Catalogue of Diſtempers, and of their ſingle Names, what a Volume does it make? Beſides thoſe for which as yet we have no Names at all.[r] It would make one tremble to ſee what a Number of Diſtempers belong to any one Part of the Body only, as in particular the Eye. They tell us of about 300 Diſtempers that belong to that ſingle Part, liable to ſo many more Diſorders as it is a Part of a more exquiſite Compoſition.

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r *A Phyſician has publiſhed a Treatiſe* (De Morbis Anonymis) *of Diſtempers that have* no Name.

What

What an Illuſtration of this Matter could ſome of the Faculty give us, even to Aſtoniſhment? What an Army of Diſeaſes, if they were to be drawn out under theſe two diſtinct Heads, either of ſuch as belong to the *Humours and Fluids*, as Fever, Small-Pox, Dropſy, Jaundice, *&c.* which are diſtinct in their Nature, and frequently occur to Obſervation? And how commonly they are the Inſtruments of Death, the Weekly Bills are a perpetual Teſtimony. Then, if we ſhould deſcend into all the Sorts and Kinds of theſe Diſeaſes, that Account would be it ſelf a Volume. Or in the ſecond Place, the Diſeaſes of the *Solids*: And that Enquiry ſhould be purſu'd in the Order the Animal Œconomy leads us; as firſt, a Fault in the Salivary Glands of the Mouth, or in thoſe of the Stomach, or in the Tone of the Stomach, or a vicious Biliary Secretion, are any of them ſufficient to prevent Digeſtion, and conſequently the Nouriſhment of the Body, which muſt end in Death.

Beſides theſe, Obſtructions in the *Lacteal Veins*, or *Thoracick Duct*; Diſeaſed Lungs; not able to furniſh the Blood with Air. Large *Polypuſes* in the *Heart*, Veins, or Arteries; Obſtructions or Ruptures in the Blood Veſſels, or *Lymphaticks*; Excreſcences, Inflammations, or Impoſthumations, in

or about the Heart, Brain, or Liver: All which are one Time or other Cauſes of Death, and baffle the Skill of the beſt Phyſicians. To theſe we may add the Diſeaſes of the Nerves; which are certainly numerous, though we have no very diſtinct Idea of them.

Under one or other of theſe Heads muſt we rank the Fevers that burn us, the Agues that ſhake us, the Small-Pox that poiſons the Blood, and turns us into Lazars; Dropſies that drown and overflow us, the Jaundice that pours out its baneful Suffuſion upon our Blood; the Stone that grinds, the Gout that tortures, the Convulſions that wrack the Nerves; Cholicks that tear and rend our Bowels, and immoderate Fluxes; the Phrenſies that unman us, the Epilepſies that fell us to the Ground.

Beſides theſe common and known Caſes, there are Thouſands of Diſorders that are wrapp'd up in general Names, and compriz'd under ſome ſingle Diſtempers above named, and whoſe very Symptoms are ſo many particular Diſtempers themſelves.

What Man now can enſure Life & Health for a Day, when there are ſo many Ways of Attack, ſo many Shapes under which Sickneſs and Death may enter? Can I ſay, I ſhan't die to Day, when many that have thought

ſo have died the next Hour? Is there any Senſe in putting off the Thought of Sickneſs and Death merely becauſe we are well at preſent? Is it not a much better Condition to be able to think of it, though as a Thing near, without Diſturbance? By getting into ſuch a Condition as to Soul, Eſtate, and Affairs, as that a Man may ſay with himſelf; Well, now let Sickneſs and Death come when they will, I thank God I have nothing elſe to do but to obſerve them, to wait Orders, to compoſe my Soul to reſign chearfully, and my Body to fall decently, and riſe glorioufly; and in the mean Time, I'll enjoy my ſelf, and my God, and all the allowed Comforts of Life, with ſo much the greater Reliſh, as it is without the Hazard of Surprize, the Fear of Death, or the Danger of Damnation.

To think of Sickneſs and Death, does it bring them a Jot nearer to us? And on the other Hand, to baniſh all Thoughts of them, does it really ſet them a Moment farther off? When you are at Sea, and perceive a Sail making after you, you know not whether it be a Friend or the Enemy: Then you take up your *Perſpective-Glaſs*, and ſee what Colours, Built, and Aſpect they bear, and form a Judgment: If it be an Enemy, the Perſpective will not draw it nearer

nearer to the Ship you are in, though it brings it nearer to View, and ſo enables you to diſcover whether it be ſo or no, and puts you into a better Poſture to receive them, let them be what they will. Sickneſs and Death are in full chaſe of us; if we are reſolv'd not to think of them, we throw down the Perſpective, its true, and refuſe to know whether they are Friends or Foes; but are they ever the farther off for that? Will they not as ſurely come up with us at Length? For my Part, (to cloſe this Head with the Words of an excellent young Man,) "[s] Though my Beardleſs Chin (ſays he) "allows me to preſume that by the Courſe "of Nature I have yet a pretty Stock of "Sand in the upper Part of my Glaſs; "and though I am too young to ſay with "*Iſaac*, *Behold, now I am old, and know* "*not the Day of my Death*; yet ſince the "ſtrongeſt and luſtieſt of us all have Cauſe "to ſay with *Job*, *When a few Years are* "*come, then ſhall I go the Way whence I* "*ſhall not return*; and ſince it is the wiſe "Man's Counſel, *Not to boaſt of to Mor-* "*row, ſince we know not what a Day may* "*bring forth*; I will endeavour (to uſe my "Saviour's Terms) to take *Heed to my ſelf*,

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s Boyl's *Occaſ. Reflect.*

leſt

" *leſt at any Time that Day come upon me una-*
" *wares:* And as the only Expedient in
" order thereunto, in Imitation of holy *Job*,
" *All the Days of mine appointed Time will*
" *I wait till my Change come.*

Thus far of the Temptations that attend a State of Health, and the Sins that are apt to ſpring out of it. We are apt to be ſo little ſenſible of it while it is enjoyed, to aſcribe it to many Things in a Manner derogating from the Honour of God; preſuming too much upon the Firmneſs and Stability of it; too great a Tenderneſs of it on the other Hand, and an exceſſive Niceneſs about it. And that Unwillingneſs healthy People diſcover of thinking of Sickneſs and Death, and induſtriouſly putting them at too great a Diſtance; when at the ſame Time, the ordinary Continuance of Health is really a great Wonder, as we have endeavour'd, as well as we could, to repreſent from the Make and Frame of our Bodies, the Accidents to which theſe fine Compoſitions are expoſed from without, and the Diſeaſes they are liable to from within.

CHAP.

CHAP. V.

Of the Duties of Health, which the Enjoyment of Health does oblige us to, and fit us for.

SECT. I.

'Tis our Duty to acknowledge God to be the firſt Cauſe, the Maintainer and Preſerver of our Health.

HE is the Fountain both of Being and of Excellence to all Worlds: He formed our ſeveral Parts with curious and inimitable Art, his own ſkilful Hand brought us from the Darkneſs, wherein we were incloſed, ſafely to the Light of Day. 'Twas by his Goodneſs alone that we were not ſtrangled in our Birth, nor ſmother'd in our Cradle; that by the Careleſneſs of our Keepers, or the many Diſtempers and Evils that attend our early helpleſs Age, we did not ſoon find a Grave, that is always ſo near us. His Goodneſs then ſaved us from Evils we did not ſo much as apprehend,

hend, and delivered us from others, which, though never ſo painfully felt, poor Infants cannot inform any Body of, and which without his extraordinary Favour would have cloſed our Eyes as ſoon almoſt as we had ſeen the Light, and ſent us into the other World as ſoon as we had enter'd this: His Mercy delivered us from the unknown Dangers of our heedleſs Infancy, and from the unfeared Evils of our daring Youth. 'Tis God that *holds our Souls in Life*: [t] *The Viſitation of the Almighty preſerveth our Spirits.* [u]

He is the *Strength of our Life*, [*] *the Health of our Countenance, and our God, in whom we live and move, and have our Being.* He not only protects us from Dangers without, but ſupports our natural Frailty by that ſecret Influence whereby he *upholdeth all Things by the Word of his Power.* He that firſt *breathed into us the Breath of Life*, keeps it there by the liberal Supply of thoſe ſuitable Supports that nouriſh and maintain it. The Manner of this Influence of his is very myſterious: It becomes not the Weakneſs of our Minds daringly to determine it: We that are very much in the Dark about many of the Motions of our own Faculties, muſt not pretend to limit the Holy One of

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t Pſal. 66. 9. u Job 10. 12. * Pſal. 27 1.

Iſrael,

Israel, whose Ways are as unsearchable as his Nature is incomprehensible. But this we do most certainly know, That our Dependence for Life and Health is entirely upon him. And, methinks, the more visibly so, by the Use of all those Creatures that are their necessary Props and Supports; which shew at once that it can't stand of it self, and who it is that holds it up. 'Tis his Sun that refreshes our Spirits with his Temperate and comfortable Beams, and by its amiable Shine renders this World a Place of Delight, which, were it always cover'd with Darkness, would be a very undesirable Region, and full of Horror. They are his Vapours that are drawn up to fill the Bottles of Heaven, and 'tis his Hand that opens them again, and makes the Clouds dissolve, to cause *Grass to grow for the Cattle, and Herb for the Service of Man, that he may bring forth Food out of the Earth, and Wine that maketh glad the Heart of Man, and Oil to make his Face to shine, and Bread which strengtheneth Man's Heart.* w *The Day is his*, in which we work, and are employed, and *the Night also*, in which we rest. His Earth we tread, and his Air we breath; his Winds purify and fan that Air, to keep it healthful and serviceable to

w Psal. 104. 14, 15.

us,

us. From his Stores we daily repair the Decays of Nature, and from his Gift we daily derive the Neceſſaries that maintain, or the Refreſhments that delight, our Lives, *his Corn, his Wine, his Oil.*[x] He not only ſpreads our Tables, and fills our Cup, but when he has done that he muſt go farther, and make thoſe Supports of Life give us Strength; for *we live not by Bread alone, but by the Word* of his Bleſſing, *that cometh out of his Mouth.* 'Tis in the Senſe of this that we ask his Bleſſing before we eat, and return him Thanks afterward; for where it not for his gracious Influence, what would become of our Appetite or Deſire of Food? How many Diſeaſes that would deſtroy it does he keep off? The Faculty of digeſting, altering, and diſtributing the Nouriſhment would be loſt, and notwithſtanding all our Care we ſhould quickly die.

SECT. II.

'Tis our Duty in Health to be ſenſible of, and acknowledge not only that our Health and Life, and all our Bleſſings, depend upon God, but are entirely at his Diſpoſal, as Lord of Life and Death.

'THIS with the moſt magnificent and lofty Air of *Divinity* that he chal-

x Hoſ. 2. 8.

lenges

lenges this Prerogative to himſelf: *See now, that I, even I am he, and there is no God with me,* (in this Matter;) *I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my Hand.*y And 'tis fit it ſhould be ſo: For,

I. He is the *Abſolute Lord Proprietor of all our Bleſſings.*

Life and Health, and all that belongs to them, are from him as their Fountain Spring, and in his Hand & Diſpoſal. We live as long as he pleaſes, *by whom we live.* We are *not our own,* and therefore not at our own Diſpoſal. Abſolute Diſpoſal follows abſolute Propriety. *May he not do what he will with his own?* None ſo fit to determine the Continuance of our Being, as the Author of it. None ſo fit to determine our Life, and the Length of our Days, as he who is our *Life, and the Length of our Days.* Every one takes it to be his Right to diſpoſe of his own, whether it be the *Lumber* of his Houſe, or the *Gold* and *Silver* of his *Treaſure.* Who but the *Father of Spirits* ſhould have the Diſpoſal of his own dear Offspring? Who but the Former and Framer of our Bodies ſhould have the Power of taking them to Pieces?

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y Deut. 32. 39.

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The Hand that tied the fine, the unaccountable Knot, is the fitteſt to unty, and the propereſt Judge when to make the Separation.

II. He is our Supreme *Ruler and Governor*, and therefore 'tis fit he ſhould have the Supreme *Power of Life and Death.*

Without this Power we cannot conceive how he ſhould govern the World; the Government of which ſo often requires the lengthning out one Man's Health and Life, and the cutting ſhort another's. There's a Secret of Providence in the ſudden Death of ſome, and prolonging the Life of others, which could not be attained by any Power ſhort of this. If the Bloody Lives of ſome *Nimrods* were not cut ſhort, the Church on Earth would be *hunted* down; and if the Lives of ſome Tyrants had not been continued, our Martyrology would have been very ſcanty, and had never amounted to ſuch *a Glorious Army*. The ſubordinate Power of the Sword is the great Inſtrument of Government among Men, and there can be no Government without it. Such is the abſolute Power of Life and Death in the Hands of God, by which he can prevent, over-rule, manage, execute, or forbear, and do *whatſoever he pleaſes among the Inhabitants of the Earth.*

III. This

III. This Conſideration of God's having the abſolute Power of Life and Death, *gives a great deal of Force to all the Motives of Religion*, and is a great means to preſerve it in the World.

To conſider, —— The Object of my Worſhip is the Maſter of my Life and Health! Surely it concerns me to live to him by whom I live at all! 'Tis but for him to be diſpleaſed, and I die. He can ſtop my Breath the next bad Word I ſpeak. He that pronounced the Sentence of Death upon *Adam* and his Offſpring for the firſt Act of Diſobedience; he that erected *Lot's* Wife a Monument of the Folly of hankering after any Thing God commands us to abandon: He that ſtruck *Uzzah* with Death for his unbelieving Raſhneſs; *Herod* with Worms for his Vanity and Pride; and the *Corinthians* with Diſtempers and Death for their prophaning the Lord's Supper: Surely we ſhould be careful to pleaſe, and afraid of offending one of ſuch Power; one that can wither the Hand that is put forth to Iniquity; can blaſt with Lightning the wanton Eye, or cloſe it in the Shades of Death in the very Turn of a luſtful Glance, as eaſily as he ſtruck dead *Ananias* with a Lie in his Mouth.

None

None can bleſs me as God can bleſs me: Nor can any curſe me as God can. He can bleſs me ſo, as that all the Curſes in the World ſhall be but as throwing Feathers againſt a Rock: He can curſe me ſo, as that all the Bleſſings in the World ſhall be but ſo many loud and ſudden Wiſhes for a Man that is already fallen over a Precipice. *Whom thou bleſſeſt, they are bleſſed indeed; and whom thou curſeſt, they are curſed indeed.*

How much Pain can he crowd into one ſingle Limb of the Body? Nay, into one Joint? Ay, into one ſingle Fibre? He can cauſe Bleſſings to deſcend upon me like Rain upon the tender Graſs, or pour down his Curſes upon me like a Storm, and take me away as with a Whirlwind. He can pluck the guilty Soul out of the wicked Body; and throw the one into the Grave, there to lie and rot, and the other into Hell, there to periſh for ever. *O my Soul, therefore hear and fear, and do no more ſo wickedly, leſt he take thee away in his Anger, and there be none to deliver*; leſt he let fly his Arrows into thy Breaſt, which will pierce like Lightning, and wound beyond all Recovery. Cleave to him, for he is thy Life; *In his Right Hand is Length of Days, and in his Left Hand are Riches and Honour*, to give of both to whom he pleaſes. This

This Thought puts a mighty Efficacy, I ſay, into all the Motives of Religion, the Calls of his Word, the Intreaties of his Embaſſadors, the Motions of his Spirit, the Promiſes of Heaven, the Threats of Hell: For all theſe are the Inſtances and Applications of one who has the Power of my Health and Life, and can eaſily avenge himſelf of any Affront or Slight, of any Neglect or Delay, at the Coſt of one or both of theſe.

IV. Hereby God has it in his Power to *bleſs or puniſh a great many at once.*

The Happineſs of a great many is very often wrapp'd up in the Life and Health of one: And therefore 'tis not fit ſuch a Power ſhould be in the Hands of any other Being, but one of infinite Wiſdom and Goodneſs. Providence often hangs many Weights upon one ſingle String, and when that breaks, all falls to the Ground at once. If we go into the Houſes of Mourning we ſhall ſee and hear moſt affecting Evidences of this from the diſconſolate Widow, the fatherleſs Children, the ſorrowful Friends; all have a long and mournful Story to tell, how much they have ſuffer'd in the Loſs of the Relation, or Friend, or uſeful Man; how much Buſineſs there is a Stop to; or on the other Hand, how many good Works

are

are now no more ; and how many ſuffer by that Means, who depended upon him, or were the better for him. Theſe are Things of ſuch Conſequence in the World, that the Power of Life and Health ought to be only in the Hand 'tis in ; and is too big a Truſt to be lodged with Angels or Men : I mean the abſolute Power over it, which can belong to none but God.

V. Life and Health *are the Time of my Probation for Eternity, and therefore ought to be in no meaner Hands.*

Mine eternal Happineſs or Miſery is wrapp'd up in this little Life of mine : If I die before I am fit to die, I am undone ; and for that Reaſon I would not have the Power of my Life and Death, my Health and Sickneſs, in the Hand of any but the wiſe and good Governor of the World, for all the World. Who knows what Meaſure of Health or Sickneſs is fitteſt to work upon the Conſcience ? Who knows ſo perfectly well how to temper the Cup ? What Sort and Meaſure of Ingredients to put into it, that may reach the Caſe, when to begin, and when to ſtop ? If this Power were lodged in our Hands, we are ſuch poor Creatures, we ſhould hardly ever touch or afflict ſome, nor ſhould we ſpare others ; we ſhould deal with too much Fondneſs, or

too

too much Severity: There are ſome we would never ſuffer to be ſick, nor die; and there are others, whom we ſhould long ago have hurried out of the World, not knowing how to have made the ſame Uſe of them in it that God does. He only knows when the *Veſſels of Wrath*, that will not be cleanſed are *fitted for Deſtruction*, and have filled up the *Meaſure of their Iniquity*. And on the other Hand, he only knows the Caſe of every good Man, how far they are to be chaſtiſed, that they may not be *condemned with the World*: He knows when they have done all their Work for him, and when he has done all his Work in them, and *fulfilled the good Pleaſure of his Will in them, and the Work of Faith with Power*.

If theſe Things were left to us, how would fondRelations ever know when 'twas fit to let go, and take Leave? What a tender Partiality would there be in the Huſband to the Wife, the Parent to the beloved Child, and the Friend that is nearer than the Brother? However needful a Fit of Sickneſs was, it ſhould never come; and however fitted a good Man was for Heaven, he ſhould not be permitted to go: We ſhould not know when 'twas Time to retire, and take our Leave, or ſuffer our Friends to do ſo.

VI. *'Tis*

VI. *'Tis beyond any Skill but the Divine to order the coming into the World, and going out of it, in ſuch a Proportion, both as to Numbers of Perſons, and Diſtance of Time, as may beſt agree wi h the needful Succeſſion of one Generation p ſſing away, and another coming* upon the Face of the Earth.

This requires great Skill to prevent Confuſion, Deficiency, or Superfœtation of human Race.——But how eaſy is all this to him, who declares his Concern about Matters vaſtly leſs than humane Life, *viz.* that he numbers the very *Hairs of our Head*, that one of them ſhall *not fall to the Ground without our Father*; how much leſs our Head it ſelf be laid in the Grave any otherwiſe than *when* and as he pleaſes?

The Uſe that we ſhould make of ſuch a Truth as this, is,

This accounts for ſome Things we can't tell what to make of in the Providence of God, about the Health and Life of ſome Perſons; that ſome weak Perſons ſhould live a long while, when others of a more healthy Conſtitution are cut off; that ſome pious, uſeful, and excellent Perſons are ſo ſickly, and (as we think) immaturely taken away, while ſome of a very different Character are healthy, and attain a

great, though not a *good* Old Age. Some barren Trees are ſuffer'd to *cumber the Ground* a long Time, when others that are fruitful are tranſplanted into the Paradiſe of God, in Reward to themſelves, and Puniſhment to the World that's left behind. Theſe are ſo much the leſs Riddles to us, when we conſider that the Power of Life and Death is in his Hand who is Wiſe and Good, *and whoſe Thoughts are not as ours, nor does he ſee as Man ſees.*

Again, *'Tis Matter of Comfort that my Health and Life is in ſo Wiſe and Good a Hand.* It's of too great Importance both to me and others to have it any where elſe, for the Reaſons above mentioned. If Men are ſuffered to kill the Body, it's becauſe he ſuffers them, who has its Life in his Hand, and not they. 'Till he permits it I am immortal: All the Devils in Hell, all the Men in the World, all the Diſtempers in the Diſpenſary, all the Plagues and Peſtilences, Invaſions and Famines, that ever ſwept away their Millions from the Face of the Earth, ſhall not deſtroy my Life till they have his Commiſſion, whoſe Prerogative it is to *kill, and to make alive.*

Again, This *aggravates the Sin of Murder, and whatſoever tends to it.*

'Tis offering to take the Power of Life and

and Death out of God's Hands, and in Effect, to ſay, Such a one ſhall die *when I pleaſe*, *I will kill*, and *I will make alive*: Whereas, he only that can ſay, *I make alive*, ought to ſay, *I kill*. Self-Murder is another Attempt to ſnatch the Power of Life and Death out of God's Hand, and to ſay, I will die when *I pleaſe*, and will have this Power of Life and Death in my own Hand.

Again, This ſhould teach us *not to fear Men ſo as to offend God*; not only, as our Saviour ſays, becauſe *they can only kill the Body*, but becauſe they cannot ſo much as do that neither without God's Permiſſion, in whom alone is the Power of Life and Death; nay, and what's more, who can kill the Body as well as Men, and without the Hand of any Man. The Life I ſave by offending God, God can eaſily take away himſelf. If a Man ſay, I'll kill you unleſs you do this, or that, let me remember that God ſays, *I kill, and I make alive*; and alſo, that unleſs God permit, the Tyrant can't.

The Martyr was full of this Thought, who, when his Life was offer'd him upon Condition of his Recantation, anſwered, *Though you don't take away my Life to Day, can you aſſure me that God won't do it to Morrow? What ſignifies thus ſaving what I can't keep always, and can never better beſtow?*

Again, This *teaches us where we are to go for Health, viz.* to God, and him only; becauſe he only can ſay, *I heal, and I wound; I kill, and I make alive.* I go to God when I uſe his appointed Means, and when I pray for his Bleſſing upon them. The Papiſts do not only pray to Saints and Angels upon ordinary Occaſions, but have their particular Saints to addreſs to upon particular Caſes, Diſeaſes, and Diſtreſſes: As, to St. *Apollonia* for the Tooth-ach; to St. *Anthony* forInflammations, that are from thence called St. *Anthony's Fire*, a Sort of Inflammation, for the Cure of which they uſed to pray to St. *Anthony*; to St. *Sigiſmund* for Fevers and Agues; and to St. *Sebaſtian* for removing the Plague; to St. *Nicholas* for Dangers at Sea; and a great many other Caſes like theſe.

But dare any of theſe Saints preſume to ſpeak ſuch Words as theſe, *I kill, and I make alive*? Is Health and Life in their Power? Do they wound and heal, that they ſhould be addreſſed to for Things only in the Gift of God? If God be willing to heal, and make alive, why do they not directly go to him? If God be not willing, to what Purpoſe is it to go elſewhere, ſince he declares none can *deliver out of his Hand?*

SECT.

SECT. III.

'Tis our Duty in Health, to give God the Glory of his Wiſdom, Power and Goodneſs, in making ſo fine a Machine ſo laſting.

THEY are both Wonders, both our Make, and our Preſervation. The moſt knowing Men in all Ages have been greatly affected with this. *Plato* calls it the *Wonder of Wonders*. *Galen*, an Heathen Phyſician, upon Obſervation of the Structure and Uſe of the Parts, could not forbear an Hymn of Praiſe to the Author and Contriver. And a better Man than either of them, in Expreſſions worthy of the Subject, celebrates the Author of his Being. *I will praiſe thee, for I am fearfully and wonderfully made! Marvellous are thy Works, and that my Soul knoweth right well! My Subſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the loweſt Parts of the Earth. Thine Eyes did ſee my Subſtance yet being imperfect, and in thy Book all my Members were written, which in Continuance were faſhioned, when as yet there were none of them.* Pſal. 139. 14. *q. d.* In the Compoſition of my Body, there are as many *Wonders* as Particles, and the putting them together encreaſes the Wonder be-

yond Expreſſion; it ſtrikes me with Aſtoniſhment, and with a Dread of thy Majeſty. What Power muſt that be that can do this? How intimately acquainted with thy Creature? How able to unravel what thou haſt ſo finely put together? I know that all *thy Works are Marvellous*, but this of my Body is eminently ſo, far above all human Skill, as it was from the Obſervation of all Eyes but thine, to ſee Nature darting her vital Energy thro' every Particle, in a manner ſo directed by thee, as to ſerve a thouſand Intentions at once, *in Secret*, as curious Workmen carry on a Piece behind a Curtain till finiſh'd, and then it is produced to the Publick View. In this Work is laid out the Art and Curioſity of a *God, curiouſly wrought*. Here divine Skill reſolved to be *exquiſite*, nor could a Piece wrought from ſuch a Model be leſs admirable, for, every thing was done, it ſeems, according as it was *written down in thy Book*, according to his Purpoſe and Wiſdom; when he ſaid with an Air of Conſultation, *Let us make Man*, the Model was then fixed, and the Lines drawn, and the Plan laid out of this piece of Art. There thou hadſt the Names and Number, Situation and Intentions of every Part, to a Nerve, to an Artery; and according to that was I made;

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in Continuance, in progreſs of Time, and by Degrees unfolded, formed into that Diſtinction of Parts, which before lay wrapp'd and intangled together in that Maſs, which was the Chaos of this little World, when the *whole was without Form and Void and Darkneſs was upon the Face of the* unformed Embryo; till he that ſaid, Let there be the Separation and Diſtinction of Earth, Water, Air, Heavens, in the greater World, ſaid here, let there be ſeveral Regions of Body, let there be Members, Veins, Arteries, Muſcles, Fibres, and all the other innumerable Diverſifications, and all adapted to their ſeveral Uſes and Deſigns; *and it was ſo.* Therefore will I *praiſe thee*, and give thee the Glory of thy Wiſdom and Power, *in that I am ſo fearfully and wonderfully made. Know ye that the Lord he is God, it is he that hath made us, not we our ſelves, but he.*

Thus we ſee how *David* acquits himſelf of this Duty. Next let us obſerve how others have remark'd upon this. Thoſe who know the moſt of the Frame and Structure of the human Body, have a great Advantage both for the Entertainment and Pleaſure, and for Devotion to the great Artificer. How it comes to paſs that they who know moſt this way, are often ſeen to defraud the great God of his due Acknow-

ledgements, I cannot tell; 'tis provoking to any Artiſt to loſe the Praiſe of his Workmanſhip, to have it ſlighted and overlook'd; eſpecially by thoſe who enjoy the Benefit of it; by thoſe who derive to themſelves a great Glory from the mere Knowledge of that very Work which the Workman himſelf is not regarded for. It is a great Honour for a Man to underſtand Anatomy; and to gain this Honour, Volumes have been written by ſome, who have hardly afforded three Lines to the Glory of the Maker of that Body, upon the bare Knowledge of which Man ſo much values himſelf: Juſt as if a poor Door-keeper, ſhould be ſo proud of being able to ſhew you all the Appartments of a noble Piece of Architecture, as to ſlight the Skill of the Projector, or Expences of the Prince that built it, and dwells in it.

Galen had leſs Light, but a better Temper than theſe Gentlemen, when he followed the diſſecting Knife till it led him to his Creator. He could not forbear acknowledging God upon obſerving the Uſe and Structure of the Parts. *I look upon true Piety or Religion*, ſays he, *to conſiſt in this, not the offering up ever ſo many Hetacombs of Bulls; not in ſending up Clouds of Incenſe of* Caſſia, *or a thouſand other odorous Unguents; but*

but when I, firſt my ſelf, gain the Knowledge of his Wiſdom, and then explain it to others; when I ſhew forth his Power, his Goodneſs; when I repreſent with what Convenience and Ornament he has furniſhed out every Part, ſo that nothing is defective; this ſhews his moſt perfect Goodneſs; and this is the true way of praiſing his Goodneſs by ſhewing its real Inſtances. To have projected ſuch a beautiful Diſpoſition of all the Parts, this is the Work of Wiſdom; and to have been capable of doing thus whatſoever he pleaſed, this is the Effect of invincible Power.[z] His ſeventeen Books upon the Structure of the human Body, are repreſented by ſome as a continued Hymn to the Author of our Frame; and it is ſaid, that he was in a continued Rapture, all the way he was laying in Materials for them, & putting them together.

God is known, admired, enjoyed in his Works, the Works of the Lord are great, *ſought out of all that have Pleaſure therein*, becauſe in them the Power, Wiſdom and

z Quem ego Conditoris noſtri verum Hymnum compono. Exiſtimoque in eo eſſe veram Pietatem, non Hecatombas Taurorum ei plurimas ſacrificare, & Caſias, aliaque ſexcenta Odoramenta ſuffumigare; ſed, ſi noverim ipſe primus, deinde & aliis expoſuerim, quænam ipſius ſit Sapientia, quæ Virtus, quæ Bonitas; quod enim cultu conveniente exornare omnia

Goodneſs, *i. e.* the Nature of God, is made known to us; he is ſeen and enjoyed in his Works of Creation, Providence and Redemption. The unfolding of which thro' all the manifold Wiſdom of God in them, is enjoying and ſeeing of God, without conſidering at preſent, what other Ways there are of doing ſo, and in what other Senſes we are to ſee and enjoy him: The diſtinct and ſure Knowledge of theſe Works forms to a diſpoſed Mind one great Notion of the heavenly Happineſs: And as to the Knowledge of this Part of the Work of God, the human Body, we ſhall ſurely both know and admire it, as well as the other parts of the Creation; for God will not loſe the Glory due to his Wiſdom, Power and Goodneſs, in making and preſerving any part of the Creation, much leſs ſo noble a Part as this; and how he can have the Glory of his Workmanſhip from us, without our Acquaintance with the Excellency of it, I know not. What we call the Glory of God

omnia nihilque ſuis beneficiis privatum eſſe voluerit, id perfectiſſimæ *bonitatis* ſpeciem eſſe ſtatuo; & hac quidem ratione ejus Bonitas Hymnis eſt celebranda. Hoc autem omne inveniſſe quo pacto cuncta adornarentur, ſummæ *ſapientiæ* eſt. Effeciſſe autem omnino quæ voluit, *virtutis* eſt invictæ & inſuperabilis. *Galen, de Uſu Part.* l. 3. c. 10.

God does not lie in an implicit confus'd Aſcription of Perfections to him in the general, but then is God glorify'd when the Mind is filled with ſuch diſtinct and clear Perceptions of the Nature of Things, their Make, and the Government and Conduct of them, as gives infinite Pleaſure to the Soul, and prompts it to the moſt rapturous Acknowledgment. 'Tis one of *Aquinas*'s Thoughts, [a] *that the human Body ſhall be perfectly known to us at the Reſurrection, and the whole of its admirable Contrivance and Harmony of its Operations ſhall be viſible to us, as in a Glaſs*; meaning, I ſuppoſe, both what it has been, while it was Fleſh and Blood ſuited to this World, as well as what it then ſhall be, when ſuited to that Kingdom of Heaven, which preſent *Fleſh and Blood cannot enjoy*. The ſame Thought may be carry'd into all the *Philoſophy* of the Creation, the *Hiſtory* of Providence, the *Divinity* of Redemption; which, beſides the Fountains of Pleaſure and Knowledge that may be open'd in the *Divine Nature* it ſelf, will be Subjects of everlaſting Pleaſures to us, and of endleſs Praiſe and Glory to God.

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a Patebitque corporalibus oculis ipſa corporis harmonia. *Aquin.. Summ. Q.* 85. *De Reſ.*

In the mean time, to return to the Particular I am upon, let us give God the Glory of this, ſo far as we do know at preſent, of the Elegance and Delicacy of our Texture, and of his Preſervation of it; that the many Errors we commit in the Uſe of thoſe very Things that are the Means of Health and Life, ſuch as Meat, Drink, Exerciſe and Reſt; that the violent Accidents about us, and many unregarded and ſhocking Convulſions within us; that none of thoſe millions of Things that we know are capable of deſtroying Health or Life, have done it hitherto.

SECT. IV.

'Tis our Duty with an healthful Body to ſecure the Health and Proſperity of the Soul:

THAT both may flouriſh together, and we may enjoy the Apoſtle's Wiſh compleat, Body and Soul to *proſper and be in Health.* Health of Body is a great Bleſſing, but the Health and Proſperity of a Soul muſt be own'd to be as much the greater Bleſſing, as the Soul is more valuable than the Body, as Heaven is above Earth, and as an Eternity of Happineſs is beyond a temporal Life, even in its beſt Circumſtances. He that believes prevailing

ing Sin, which is the Soul's Sickneſs, and the Damnation of Hell, which is the Soul's Death, are greater Evils than the Sickneſs or Death of the Body, can never reſt ſatisfy'd with an healthful Body only, will never neglect his better Part. He will never let the Soul bring its Complaint, that while the Body truly has wanted for nothing, neither Entertainment, Food, nor Phyſick, in order to its thriving State, the poor Soul is neglected and forgot, and ſuffer'd to lie in a languiſhing and pining Condition.

How to promote the Health and Proſperity of this Soul, requires no mighty Depth of Thought to underſtand. You may learn what you are to do for your Soul in this Caſe, from your Conduct towards your Body: 'Tis but obſerving how careful and ſtudious you are of the Body's Health and Welfare, how cautious of expoſing it, how little you grudge what you lay out for it, either of your Money or your Time; how quick your Concern is to avoid what may be miſchievous and hurtful. *Go and do likewiſe* for the Soul, do but ſpiritualize the Inſtances of your Regimen and Conduct for bodily Health, and *thy Soul will proſper too even as thy Body proſpers.* As thus,

Let thy Soul have its *proper Food* in due Seaſon, and ſuch as thou knoweſt to be the moſt

moſt nourishing and moſt wholeſome; let the *Word of God dwell richly in you*; feed thy Soul with Knowledge and Underſtanding; this is the heavenly Manna, *the Bread of Life that comes down from Heaven, the ſincere Milk of the Word* to ſome, and *ſtrong Meat* to others. *I found thy Word and did eat it, and it was the Joy and Rejoycing of my Heart.* By the Words of Truth and of ſound Doctrine, your Souls will be *nouriſh'd unto eternal Life*; ſee that they be wholeſome Words, *even the Words of our Lord Jeſus Chriſt, and the Doctrine which is according to Godlineſs:* What the Stomach is to the Body, that the Conſcience is to the Soul; and as thou wilt take nothing into the Stomach that would be offenſive to it, uſe the ſame Diſcretion here, and think not any thing wholeſome, that offends the Conſcience, but endeavour to *keep a Conſcience void of Offence towards God and Man.* Again, let thy Soul never want *proper Phyſick* any more than thy Body: Repentance, Self-denial, and needful Mortifications are the Phyſick of the Soul; to the ſame Purpoſes Chriſt ſometimes makes uſe of Afflictions and Croſſes. Let all theſe be improved and managed under the Direction of the great Phyſician, the Lord Jeſus Chriſt, apply to him both for recovering and preventive

ventive Phyſick. 'Tis one of his Titles, *able to keep us from falling, and to preſent us blameleſs*; or, *He can heal our Backſliding, receive us graciouſly, and love us freely*: He has all Skill and Furniture requiſite to the Health of Soul; *Cordial* Promiſes for the Faint and Weary; *reſtorative* Compaſſion for the *Ignorant, and ſuch as are out of the Way*; *purgative* Chaſtiſements for others, whereby he purges away Iniquity from *Jacob, and this ſhall be the Fruit of all, to take away their Sin, and make them Partakers of his Holineſs*: He has *Eye ſalve* for thoſe that are blind, or need a better Sight; which *he counſels us to buy of him*: He has ſoftening Grace for hard Hearts; enlivening Grace for dead and dull, humbling Grace for proud Spirits: He has *Grace and Mercy to help in every Time of Need.* His Furniture is all the *Fulneſs of the Godhead dwelling in him bodily*: His Skill amounts to all the *Treaſures of Wiſdom and Knowledge*; the Appearance of this Sun of Righteouſneſs was with *Healing under his Wings*: His Buſineſs was going up and down, *healing all Manner of Diſeaſes*: His Character is, the *Lord that healeth all thy Diſeaſes, and forgiveth all thine Iniquity.*

Let thy Soul never want *proper Cloathing*, both for Fence and Ornament; *Put on the*

Lord

Lord Jeſus Chriſt, be cloathed with Humility, adorn with that *white Linen, pure & white, which is the Righteouſneſs of the Saints, and buy of him white Rayment that thou may'ſt be cloathed.*

Let thy Soul have its *proper Entertainments and Refreſhments*, as well as the Body; ſome ſeaſonable Retirements from the World, for Communion with God, Joy in the Holy Ghoſt, delighting thy ſelf in the Lord, rejoycing in the Proſpect of the Heavenly World, and in the *Hope of the Glory of God.*

Let thy Soul have its *proper Exerciſes*; *exerciſe thy ſelf unto Godlineſs*; let none of the Graces languiſh and decay thro' diſuſe; Practice gives Facility in every thing, without which, even the Limbs that are ſound may be unwieldy and ſtiff.

Avoid whatſoever would *endanger* the Safety, Peace or Purity of thy Soul, as thou doſt avoid what thou knoweſt prejudicial to thy bodily Heath; the very Suſpicion of Unwholeſomeneſs in Caſes of Air, Places, Poſture, Diet: How does it make People curious, inquiſitive, cautious, as to theſe things? Why ſhould I not be as kind to my Soul, and as tender of its ſpiritual Health, by keeping out of the Way of Temptation, and avoiding even the *Appearances of Evil?*

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The Symptoms of an healthful Soul are to be diſcerned, in the ſame manner of Alluſion to the Signs of a healthful Body; for Inſtance, when the *Pulſe is regular, i. e.* the Affections of the Soul, when they are as they ſhould be, when they beat ſtrong, even and conſtant, toward Heaven and heavenly Things; indifferent to this World, and but moderate to our ſelves; when there is a good *Appetite* to the ſpiritual Food, the Word of God, the Knowledge of God, and an high Value of all theMeans of Union to him, Enjoyment of him, and farther Acquaintance with him; when we hunger and thirſt after Righteouſneſs, and have a mighty Reliſh for all the Duties and Enjoyments of Religion in their proper Seaſon; *(I eſteemed the Words of thy Mouth more than my neceſſary Food)* and are never better pleaſed than when we have engaged God with us in a religious Tranſaction, and find our Souls are ſatisfy'd *as with Marrow and Fatneſs*; when Sin is our growing Averſion, as God and his Company is our growing Delight and Pleaſure; when we can ſay, we *hate all Evil, but thy Law do we love*; when we hate what God hates, and love what God loves, and endeavour that his Regards and ours ſhould be after the ſame manner, and to the ſame Objects;

when

when we fear Sin more than Suffering, love God more than the World, and covet Grace more than Gold, and make the great Proſpects of the other World the habitual Regulation of all our moral Actions in this; when our Faith enables us to live much upon Chriſt, and with him, and to walk as always before him, and upon all Occaſions to come to God by him, and derive Strength from him, in conſtant Supplies of Grace; when we can heartily ſubmit to his Authority, depend upon his Merits and Interceſſion, and chearfully imitate his Example; when we can digeſt the hardeſt Truths, and bear the moſt burthenſome Providences, it argues a good Conſtitution of Soul; when we can believe *in Hope againſt Hope*; when we can walk by Faith tho' in Darkneſs, live by Faith tho' we have nothing elſe to live upon, and die in Faith altho' *not having yet received the Promiſes.*

Theſe Things argue a ſound and healthful Soul, and that Eſtabliſhment in the Faith, which is attended with all the happy Symptoms of an healthful Mind, a clear Head, a warm Heart, a regular Converſation, a florid Complexion, *i. e.* an uniform Courſe of Life, which makes it viſible, that things are well in the Soul, as a good Complexion uſually ſhews when it is ſo in the Body.

When

When there is that Activity in Religion, that ſhews 'tis our *Meat and Drink to do the Will of our Father which is in Heaven*; that holy Vivacity toward God that proves him to be our Center of Reſt, and the Element of our Spirits; when there is a Peace of Conſcience, the Reſult of impartial Search and Self-acquaintance, and not the poor Contrivance of Evaſion and Shift; when there is that Chearfulneſs of Spirits, that Peace and Joy in the Holy Ghoſt, wherein ſo much of the Kingdom of God does conſiſt; when we can bear Fatigues with Patience, enjoy Proſperity without Corruption and baſe Degeneracy; when we can endure Adverſity without Dejection & loſs of Temper, and are never the worſe for either Fortune in the World, whether it ſmiles or frowns, and the ordinary Occurrences of Life do not diſorder us: It's a crazy Body that's affected by a little Change of Weather, a Stumble, a ſmall Cold, an accidental Surfeit, a Diſappointment in Diet; but it's a ſtrong and healthful one that can rub thro' them all, without Concern: So does an healthful Soul thro' common Temptations, theſe he is able to bear down before him; and as for great ones, and thoſe more peculiar, they do not make an eaſy Prey of him: He can overcome the Malignity of

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ſome unwholeſome thing accidentally taken in, he knows how to throw it off by Repentance, and where to go for the *Cordial* Mercy for what is paſt, and for *Antidoting* Grace for Time to come.

Sect. V.

That we muſt uſe the Eaſe, Liberty and Leiſure of a Time of Health, to the beſt Purpoſes, to obtain this healthful Condition of Soul, to lay in before hand ſuch Principles, Proſpects, Promiſes and Evidences, that may be a ſafe and comfortable Preparation for Sickneſs and Death.

THE laſt time I was ſick, I could not but think, that *were I well again, releaſed from this Confinement, got rid of theſe enfeebling and diſabling Pains, ſinking and fainting Qualms, I ſhould, I think, value more than ever, and uſe better, the Opportunities of laying in ſuch Principles, Promiſes, Evidences, that might be a ſafe and comfortable Proviſion for Sickneſs and Death.*

Well, the Thing deſired is come, I am well and in Health, I have the very Thing I ſo earneſtly deſired, and ſhall deſire again: I am now freed from thoſe Depreſſions of Spirit that made Life a Burthen; what Uſe have I made of it all? To what Purpoſe is

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the Bleſſing beſtowed upon me? He that has given me the Bleſſing, has told me how to improve it, in ſuch Words, as carry in them a moſt affecting Mixture of Compaſſion and Authority, *Oh! that they were wiſe, that they underſtood this, that they would conſider their latter End.* Deut. 32. 29.

It ſhould ſeem then, in the Account of God, that a Man has neither *Wiſdom* nor *Underſtanding* that does not uſe them to this Purpoſe of *conſid ring his latter End.*

A Time of Health is the *beſt Time*, and it may be the *only Time* of preparing for Death; for, may not I be cut off by a ſudden Death in an unprepared State? Or, may not I be ſeized with a Diſtemper that may as ſuddenly ſnatch away the uſe of my Reaſon, and ſo be derived of a Capacity of preparing for Death? The Diſorders of Sickneſs, do they not generally unfit for ſuch Actions of Mind as are neceſſary to Preparation? Is it not next to impoſſible, that long Cuſtoms in Sin ſhould be changed at once, and that inveterate Habits that have taken deep Root in the Soul, ſhould be plucked up at once? Tho' we *limit not the Holy One of* Iſrael, yet we muſt regard his own Repreſentation of this Matter, as next to an Impoſſibility, *Jer.* 13. 23. *Can the Ethiopian change his Skin, or the Leopard his Spots?*

Spots? Then may ye alſo do Good that are accuſtomed to do Evil. Beſides, the Grace neceſſary to effect ſo great a Thing (without which ſuch a Miracle can't be done) is leſs likely to be given to one that has oppoſed and rejected it, during the Time of Health. *Prov.* 1. 24. *Becauſe I have called, and you refuſed,* v. 25. *and you have ſet at nought my Reproof:* v. 26. *I will laugh at your Calamity, I will mock when your Fear cometh;* v. 27. *When your Fear cometh as Deſolation, and your Deſtruction as a Whirlwind; when Diſtreſs and Anguiſh cometh upon you.* v. 28. *Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me.* And farther, the Repentance in a Time of Sickneſs, and on a Death Bed, is ſeldom true; the Tears and Cries are generally wrung out, only by a Dread of what's a coming, not from a Conviction of the evil of Sin, or a Turn of Mind from it, as appears for the moſt part in the Return to Sin upon their Recovery, with the ſame, or greater Greedineſs than before; like *Eſau*'s Tears bewailing, not the *Sin* of deſpiſing his Birthright, but the *Suffering* of going without any Bleſſing. And farther ſtill, the Goſpel does ſo plainly require Holineſs of Heart and Life, the *Fruits meet for Repentance*, the *putting off the*

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Old Man, putting on the New, the *walking after the Spirit* (things that do not lye merely in a Turn of Thought, or a ſudden Change of Mind) that ſome have been ready to imagine, all that can be done upon a Death Bed too late, if nothing have been done before; and that the Caſe of one who has rejected the Offers of Grace all his Life-time, is deſperate upon a Death Bed, let his Convictions or Pretenſions be what they will; and that a forced Repentance in this Extremity, can't come up to the required Goſpel Terms of Salvation: The Love of Sin was in its full Strength to the very Time they took their Beds; 'tis Sickneſs that has taken off the Appetite, not Grace, and ſo they have not left their Sins, but their Sins have left them. As to thoſe called at the *eleventh Hour*, that's far from being the Caſe here, becauſe they were never called before, as you have been all your Life. They obeyed the firſt Call, tho' it came at the *eleventh Hour*, whereas you diſobey the heavenly Call at preſent, in Preſumption upon an after Game, which very Preſumption is a Provocation to God not to give you then the Opportunity, the Means, or the Grace of Converſion.

The ſame may be ſaid with reſpect to the Thrief upon the Croſs, which ſo many abuſe

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to a Purpoſe, miſerably wide from the Deſign of ſo illuſtrious an Act of Grace. For, that was not only an extraordinary thing in it ſelf, and conſequently no more to be drawn into ordinary Application, than a Man ſhould expect to be fed by Ravens, in neglect of his lawful Calling, becauſe he has read that *Elijah* was ſo; but alſo, it muſt be obſerved, that this was (very likely) the firſt Call to Chriſtianity he ever had: He was not, it may be, one of thoſe *loſt Sheep of the Houſe of Iſrael*, to whom Chriſt and his Apoſtles directed their firſt Addreſs of the Goſpel; but, as ſhould ſeem, by the *Roman* Manner of his Execution, was a Sinner of the *Gentiles*; and had now, firſt of all, met with Chriſt, and now firſt of all called by him; and what's this to the Purpoſe of thoſe who live in a conſtant Slight of the Calls of the Grace and Word of God, upon the ſecret Hope of complying at laſt, which is the deſperate Preſumption of thoſe who quote this Inſtance to their own Deſtruction?

This may ſuffice to ſhew how *wiſe* a Thing it is to *conſider our latter End*, in a Time of Health; the next Thing is to engage Perſons to be ſo wiſe as this comes to.

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This is a Thing of that Importance that it ought to be a little enlarged upon; but then 'tis a Thing People are wond'rous ſhy of; they take the State of Health & Vigour to be given for nothing but Enjoyment, Pleaſure, or Buſineſs; as for thinking of the latter End, it's time enough when we come to be ſick, that is to ſay, the greateſt Bleſſing of Life is given for every Thing but the main Thing for which it is given, *providing for Sickneſs and Death*; and it is time enough to do that, at that Time, when it is next to impoſſible it ſhould be done at all; it is time enough to prepare for a Thing when the Thing has ſurpriſed us unprepared.

Let not the healthful Perſon be frighted at the Words, *Preparing for Sickneſs and Death*; they mean nothing but what is the moſt friendly and delightful in the World, namely, Pleaſure, Peace, and Safety; it does not ſignify, that you muſt think of nothing elſe but your latter End it does not oblige

you to ſleep in a *Winding Sheet*, to lye down every Night in a *Coffin*, and always have a *Death's Head* upon the Cabinet; but it will ſet you above the Weakneſs of counting even theſe Things Melancholy.

It will render thoſe Thoughts familiar to you that are the Dread of Mankind, and take off the Horror of the moſt horrible Thing to human Nature; horrible, merely becauſe in Time of Health we will not make our ſelves acquainted with it.

They who are put upon preparing for Sickneſs and Death, and anſwer, *What, muſt we be always thinking of theſe Things?* They know in their Conſcience, that is not the Thing God or Man means by it; they know 'tis an impertinent Evaſion, and objecting againſt what no body ſuppoſes: No Body ſuppoſes you muſt always be thinking of it, but you would, by your good Will, never think of it at all, even tho' you don't ſo much as pretend to eſcape it; which is the meaneſt Folly, and moſt ſordid Lowneſs of Soul that can be deſcribed.

By conſidering our latter End, God does not require that we ſhould be inconſiderate about our temporal Affairs; there is no Quarrel againſt this forethought upon this Account. Take your Time for Buſineſs and Diverſion too, only let them not have

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all your Health and Time. There is no need to ſet at Odds thoſe Things that may and do very well agree, Buſineſs and Religion, the Trade for both Worlds, Earth and Heaven, the Health and Proſperity of both Parts, Body and Soul; theſe may very well be carried on together, and be render'd friendly and helpful to each other. We may be Chriſtians without turning *Hermits*, and muſt overcome this World not by retiring out of it, but by bringing the other World down into it. The Affairs of this World have an allowed Place in our Conſideration; the Buſineſs is, to make them know and keep their Place; as the Church is repreſented, not ſhut up from the World, above it; the World under her Feet, but her Head above the Clouds, *cloathed with the Sun*, the *Moon under her Feet*, and upon *her Head a Crown of twelve Stars*. Rev. 12. 1. If we uſe the World ſo as not to abuſe it, if we live in it, as thoſe who are not of it, and make that Mammon, which is the World's God, to be with us God's Servant, and our Aſſiſtant, and ſo preſs this World into the Service of the other, we anſwer that Repreſentation.

Nor is it ſuch a Poring upon approaching Sickneſs & Death as ſhould in any wiſe *deſtroy the Comforts of Life*, but rather heigh-

ten and improve them: If you are not able to think of Sickneſs and Death without a Blaſt upon all your Comfort, and the Tho't imbitters every thing, that very Thing proves it to be high Time for you to conſider the Matter; for, what a Condition muſt you be in, or what ſort of Pleaſures muſt they be, that are not able to bear the Thoughts of your latter End? There is not a Pleaſure a Chriſtian need meddle withal, but what will bear the Thought, and be improved by it too, with this additional Pleaſure, unknown to the Inconſiderate, *viz. My Pleaſures can bear, not only the Thought of Death, but the Thing it ſelf; it can overtake me in them without my Ruin:* Lord! is not this an happy Condition? But of this more hereafter.

In the mean time, I ſhall explain this laſt Direction and Duty a little farther in the following Particulars. If I would make the beſt Uſe poſſible of my Health, & conſider my latter End to Purpoſe, I muſt,

Firſt, think of it *frequently*, till it grows a familiar and an eaſy Thought, as it will do to a Chriſtian.

This will gradually remove the Dread and Horror that attends an unconſider'd Trial. Monſters of *Africk* are not terrible to their Keepers, becauſe they are always with them; the

the Dread wears off as the Eye becomes accuſtomed to the Object. I lye down at Night, ſtretch out my ſelf, and take it for granted, I am bidding the World farewel. I have bleſſed my Family, and compoſed my concern'd Friends to a willing Reſignation. The vital Knot is untying, ſuppoſe; I am but a little Way from the Preſence of God, the Seat of his Judgment, and his Glory. Well, what is it now that hinders my enjoying the Pleaſure of this Thought? I am upon the Borders of Immortality and Perfection, what is it makes me ſhrink & hang back? What am I defective in? Now, whatever I find, that would ſpoil the Pleaſure of ſuch a Seaſon, let me ſet my ſelf to repent of thoſe Sins, to mortify thoſe Corruptions, to obtain that Grace, and ſecure thoſe Meaſures of Faith, Hope, and Love, of Spirituality, and Evidence for Heaven, as may enable me to think of dying into Immortality and Perfection, with all the Pleaſure that becomes the near Approach of perfect Happineſs.

I die daily, ſays the Apoſtle, that's the Way to die ſafely and pleaſantly. They that will not bear the Thoughts of this while they are well, will find it hard to look Death in the Face when they are not able to avoid it; when he that has often thought the

Matter over, meets it as an Acquaintance, as a known Thing, a Thing he has often acted over with himself, and so puts himself into the best Preparation for doing it in Reality: He is able to consider Death, as having no Sting in it, nor Curse belonging to it, and consequently no Hell following it; he looks at it under more agreeable Notions, as it is a parting with Corruption, dropping Mortality, ceasing to Sin, to suffer, or to die; entering the assured State of unalterable Blessedness, *Immortality and eternal Life*, that instead of groaning at the Thoughts of it, they can sometimes with the Apostle, *groan to be uncloathed, in order to be cloathed upon, to be dissolved and be with Christ, which is far better.*

It must be owned, there are some Constitutions of such a Make, that double the Share of Grace they have, would not reconcile them to the Thoughts of dying, tho' they may have Grace enough to render their Death safe, they may not have enough to render the Fore-thought of it pleasant to them, but like some timorous Persons, shrink at the Sight of a Gun tho' it be not charged, and tremble at a naked Sword, tho it be in the Hand of a Friend they know will do them no Harm. To such I would only say at present, that frequent thinking

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on your latter End, acting over the Scene of your Farewel to the World, ſtating your Accounts with God, and placing your ſelf at his Bar, and clearing your Intereſt in your *Advocate*, at the ſame Time you preſent your ſelf before your Judge; this will by Degrees wear off that unpleaſant Averſion, which, of it ſelf, ought to give us more Concern, than the Thoughts of dying, leſt that Averſion ſhould continue me unprepared, as, to be ſure I ſhall be, if I never think of the Matter.

And not only for our own Comfort, but we ought ſo far to conſult the *Honour of Religion*, and the Glory of Chriſt, who has delivered us from the *Second Death*, as to endeavour to overcome the Fears of the *Firſt*, to deliver us from which, was one Branch of his Redemption, and one Deſign of his Conqueſt; for as he came to *deſtroy him that had the Power of Death*, ſo he came to *deliver thoſe, who thro' Fear of Death have been all their Life times ſubject to Bondage.* Was this Freedom one thing Chriſt died to procure, and is it not my Duty to endeavour to obtain it? Is it not very odd, for a Chriſtian to ſay, my Converſation, Hope and Happineſs is in Heaven, but as for going thither, I dread and abhor the Thoughts on't.

Secondly,

Secondly, to think wiſely of our latter End, *is to act under the Influence of ſuch Thoughts while we are in Health, as thoſe that know they ſhall not be always ſo.*

To think of our latter End, would be but a ſorry Direction, if to think of it was all, without acting in a conſtant Reference to it, and under the Influence of it: If our Preparation goes no farther than Thoughts and Purpoſes, the Fruits of eternal Life periſh in the Bloſſom; it does not ſo much lye in poring upon the *Memento's* of Mortality, an Hour-glaſs, Coffin, Tombs, a Death's Head, *&c.* as in acting upon the Concluſions, which theſe things ſuggeſt; as thus, *The end of all Things is at hand*, therefore let us *watch and be ſober*; *the Night comes wherein no Man can work*, therefore *let me work out my Salvation with Fear and Trembling*, *therefore let me work the Works of him that ſent me while it is called to Day?* Time is ſhort, Health is uncertain; ſhort and uncertain as they are, my Eternity depends upon them, therefore will I keep my Eye upon my Glaſs, and wiſely obſerve how faſt my Sands do run, how ſoon they will be out, how eaſily my Glaſs may be broke, even before my Sands are out.

Again, to act under the Influence of ſuch Thoughts, is to think with my ſelf, *how will*

will this Action look when I come to be ſick and die? When I come to review it upon a ſick and dying Bed? I ſee how it looks now, pleaſant, delightful, promiſing, entertaining, and ſeems allowable; but may I truſt its Appearance? Will it not have another Aſpect when I am forced to review it upon a ſick & dying Bed? When every thing will appear in a very different Manner from what it does now, thro' the falſe Colours of Prejudice, Partiality and Self-Indulgence. How will Holineſs then look, compared with Sin? The Favour of God compared with venturing the Loſs of it? Reſiſting Temptation compar'd with yielding to it? How will it look then, to have nobly conquer'd by Self-denyal, or to have meanly yielded thrô Self-indulgence? Heaven, Hell, this World, and the other, the Goſpel Promiſe and Invitation, and the Excuſes, Shifts and Evaſions we have uſed, how will they then look, either to the wiſe Chriſtian, or to the awakened Sinner? For want of living under the Influence of this Fore-ſight, ſome who have ſlept under the moſt affecting Calls of the Goſpel, have awaked at once from their ſecure Dream into the utmoſt Confuſion. Upon a ſick Bed, when Things began to appear juſt as they were, then, the Folly of Sin! the Wiſdom of Holineſs! the Wiſdom particularly of this Part of Holineſs I am

now

now recommending, of improving Health to the beſt Purpoſes, and acting under the Influence of this Proſpect of our latter End, then it will appear in fulleſt Evidence and Luſtre!

Now, (ſays the ſurpriſed Soul) *I ſee plainly, this World is not what I took it for: Satisfaction, Reſt, and Happineſs! Lord! what have I been doing? that ever I ſhou'd ſo forget, what 'twas impoſſible I ſhould avoid, and baniſh from my Thoughts, what I find will always come too ſoon to thoſe who think on it leaſt? Oh! Why could not I have been contented with allowed Pleaſures? Now I fully ſee, God's Allowance was always ſufficient; and to exceed that, was needleſs Folly, as well as impudent Diſobedience; 'twas like getting up from a well-ſpread Table, to cram down Poiſon in ſecret, meerly becauſe 'was forbidden Fruit; or at leaſt, becauſe it was ſweet. Now I can ſee no Senſe in thoſe Excuſes and Palliations, which I before thought wondrous witty and cunning. Lord! where was my Underſtanding, that I ſhould venture my Soul upon a ſlight Turn of Thought, againſt ſuch a deal of Evidence that I was in the wrong? But I would not ſuffer my ſelf to think; or if I did, I labour'd to place Matters in ſuch a View as has deceiv'd me, and undone me. A little Fore-thought might have prevented the dire*

Confuſion

Confuſion of this Hour. I might have been looking upward, through an open Heaven, to a ſmiling God: I might have been adorn'd with the Grandeurs of a Chriſtian breathing after Immortality, inſtead of the Horrors of a periſhing Sinner: But when I need Comfort moſt, the Things about me, that I made my Truſt, can yield me none: And God, who only can, is departed from me: Satan buſy about me, as an Executioner about a Malefactor! What then?——No Angel to take Care of my Soul? No God to ſmile upon a dying Creature? Muſt I never ſee Chriſt Jeſus in the Form of a Redeemer more?——No, no more in the Form of a Redeemer.——Oh Lord, I am cheated, gull'd and deceived, out of my Soul! for want of being wiſe enough to think of my latter End, while I was well in Health, and had Time, Liberty and Eaſe, to do it!

It was the Saying of a grave Divine, that *he wonder'd how any Man could dye in his Wits, that did not dye in Faith: And that their Souls did not leave their Bodies, as the Devil left the Body of the* Demoniacs, *rending and tearing.*

Again; To live under the Influence of the Thought of our latter End, is to conſider, *How if this Action ſhould cloſe my Life, and be my laſt?* How would it look to loſe my Life with ſuch an Action as this? E-

very

very thing that it is fit for us to have, and allowable to do, or enjoy, will bear ſuch a Thought as this. All becoming Pleaſures, all lawful Buſineſs will ſubſiſt, ay, and thrive and ſweeten under ſuch a Thought as this, and not be blaſted by it. If any Buſineſs or Pleaſure can be ſpoiled by this Meditation, either that is not good, or we are not in a good Condition; and which ſoever it be, it's time that ſomething give way to ſettle a Queſtion of ſo great Importance; whatſoever will not bear this Thought, is to be ſuſpected, ſtopp'd & examin'd: That cannot be good it ſelf, that is ſhy of, and won't agree with, ſuch good Company, as the Thoughts of God, and another World.

If in my Conſcience I know that this is my lawful Buſineſs, or this a fit Recreation for needful Health, or allow'd Enjoyment, I may venture to dye in that Diverſion or Buſineſs. I ſay, *venture* to dye in it. For it's one thing, indeed, what a good Man may *venture* or dare to do, it's another thing, what he would *chuſe* to do. A good Man may *venture* to dye in drinking a Glaſs of Wine at a Feaſt, or in taking a Walk, or riding out, though he would not *chuſe* to do ſo, it being deſirable to do ſo great a Work in the beſt Order, and with ſome ſuitable Compoſure: But then there are ſome Actions

ons in which a good Man would not ſo much as venture to die, no nor live neither, in Actions or Pleaſures that will not ſtand the Preſence of good Thoughts, Thoughts of God, and of dying into his immediate Preſence in the Act; they have not Warrant or Allowance enough to bear the Thought, that when our Lord comes, he *ſhould find us ſo doing*.

Sad is the Caſe of thoſe who die in Acts of Sin, for a Man to finiſh his laſt Breath with a Lye! to dye away in the Sleep of Drunkenneſs! to be cut off in the conducting an Affair of Cheating and Couzenage, and ſo go down to the Pit with a *Lye in our right Hand!* Problems in Divinity may be ſtarted, and Caſes may be put, but for my own Part, I cannot form to my ſelf an Idea of greater Horror, Confuſion and Dread, than to think of my wilful ſinning againſt God one Minute, and ſtanding before His Bar the next. He is the Man that lives well, He underſtands the Art of living and dying too, both for the Pleaſure and Safety of it, who can in all his Actions ſay, *If God pleaſes, let this be my laſt*; I could *venture* it, tho' I would not *chuſe* it; who behaves as if every Day and Action were to cloſe his Life, not with ſo much Solemnity and Concern as if he certainly knew he muſt

die to Day, for that would ſpoil the common Affairs and Pleaſures of Life, but with equal Reſpect to the Righteouſneſs and Holineſs of all he does, and ſo, as would render the dying it ſelf uncumber'd with any Diſturbance that ſhould be troubleſome or unbecoming.

To this I may add, that to act under the Influence of the foreſight of our latter End, is to think with our ſelves, *How does God look upon this that I do?* What Opinion has he of it? What does his Word ſay about it? The Judgment of God is according to Truth, and every thing is right that is according to that. We ſhall all be of his Mind ſooner or later; 'tis Wiſdom to be as near it now as we can; for, as to be like God is the higheſt Perfection of our Natures, and to enjoy God the higheſt Felicity we are capable of, ſo to be of the ſame Mind with him, is the higheſt Wiſdom and Prudence; to ſee things in his Light, and look upon them with Sentiments conform to his unerring Mind. Thus have I ſhewn what it is to act under the Influence of the foreſight of our latter End; it is to conſider how this Action will look when we come to be ſick and die: How if it ſhould be our laſt, and cloſe our Lives? How does God look upon it, what Opinion has he of it,

it, and what does his Word ſay about it? Which is to be the Rule of Judgment.

Thirdly, No Man can think wiſely of his latter End, that does *not endeavour to get all things ready for it.*

In all other Caſes this is accounted Wiſdom, to have Matters in Readineſs, not only to prevent the Danger of Delay, but the uncomfortable Hurries, Confuſions and Diſtractions of a Man ſurpriſed and unprepared; if it be but a Journey of Importance, or a Cauſe to be tryed, eſpecially of Life and Death, a Man would not be able to lift up his Head under the Load of Reproach with which the World would condemn ſuch Heedleſſneſs in any of theſe Caſes. Dying is all theſe Caſes in one; it is a *Journey* into the eternal World; it is alſo a *Tryal* for eternal Life or Death: Unpreparedneſs here is part of that eternal Shame to which the Wicked ſhall be condemned.

Now the Time of Health is the moſt proper Time in the World for this Work, you have Leiſure, if you pleaſe to have it, for Enquiry; Capacity and Strength for thinking, and purſuing any Thoughts till you have brought them to a Point; Opportunity and Eaſe for Converſation with Friends that may aſſiſt or direct; the Du-

ties of Religion, and the Means of Grace are all before you, without the ſadning Interruptions of Pain and Sickneſs; when the Phyſicians, it may be, will give Orders, that you muſt not be ſpoke with, you muſt not think, nor be put into any Concern for fear of inflaming the Diſtemper, and ſo in Compaſſion to the Body the Soul muſt run dreadful Hazards; but whoſe Fault muſt it be if it be thus? This Buſineſs ought to have been done long before, the working out of our Salvation is a Work of Health: Then every thing ought to be ſet in ſuch Order, as that in Sickneſs we may have nothing to do but with inward Calm and ſecret Joys to relieve the Anguiſh of the outward Man, and with curious Expectancy and pleaſing Glances of Heaven dreſs for Eternity, and put on every Grace; and ſo with holy Reſignation wait the opening of that Door, that will let us into the beſt Company, and the brighteſt Scene that ever our Eyes beheld. Certainly Sickneſs and Dying are, either of them, Work enough for any Man of themſelves alone, without the additional Weight of Examinations, dubious Enquiries, bitter Repentings, dreadful Complaints, fearful Apprehenſions, of a wounded Conſcience, and a ſurpriſed Mind, at the time when a Man

can

can hardly bear a ſingle Sheet upon him; *Be ye therefore always ready is the Advice of infinite Wiſdom*; *Stand*, ſays he, *having your Loins girt*, in a Poſture of Waiting and Readineſs for whatever comes; *as Men that wait for the coming of the Lord*, be ready both as to your State and Frame, both for Safety and for Comfort. He is indeed a good Steward, who when his Lord ſhall come is found honeſt enough to have all things *ſafe*, tho' his Accounts were not *ready* caſt up, ſtated and clear; but he is a better and a wiſer Steward, who when his Lord comes has all things not only ſafe but ready ſtated and in Order for the welcome Reception of his Lord; and to whom the coming of the Lord may not only be void of Fright and Surpriſe, but may be a thing of Joy and Delight, becauſe his Reward is with him. Let then *your Loins be girt about, and your Lights burning, and be ye your ſelves like Men that wait for the Lord when he ſhall return from the Wedding, that when he cometh & knocketh ye may open to him* immediately. *Bleſſed are thoſe Servants whom when the Maſter ſhall come he ſhall find watching. Verily I ſay unto you, he ſhall gird himſelf, and make them ſit down, and will come forth himſelf and ſerve them: Be ye therefore ready, for the Son of Man cometh in an Hour*

ye think not of. We muſt not be content to die in the Dark, for tho' Comfort in Death be not in our Power, but is the Gift of God, and it be no Sin meerly to want it; yet, it is a Sin to be willing to want it, it is a Sin to want it thro' our own Default and Negligence, and the Confuſion and Uncertainty in which we ſuffer Matters heedleſly to lie. *Let your Loins be girt about*, are Words, commanding us to be ready either for Buſineſs, Conteſt or Travelling. *Let your Lights be burning*, are Words that forbid our dying in the Dark, and make it our Duty as well as our Conſolation to have our Graces ſhining, our Evidences clear, and the Promiſes of God ſued out and applied: The Lord will come at one Hour or another, and that Hour unknown, and there is no Hour wherein we can promiſe our ſelves the Son of Man will not come, as to us in particular, by Death; and to welcome his coming with Joy is ſo honourable, ſo much to the Advantage of thoſe that are ready, that our Lord not only pronounces them three times bleſſed, *Luke* 12. 37, 38, 43. but in a Strain very ſingular and extraordinary, expreſſes the Bleſſedneſs of that Man whom he finds ſo prepared. It's a very ſtrange and unuſual thing for a Maſter to get up and wait upon his Servant,

vant, and yet, he ſays here, *Verily he ſhall gird himſelf, and make that Servant ſit down*, and will come forth himſelf and ſerve him, that is to ſay, the Honours he will do them in Perſon, and the Bleſſedneſs he will entertain them with, are as much beyond all our Expectation, as it is beyond a Servant's Imagination, that his Maſter ſhould get up and make him ſit down for himſelf to wait upon him; *for it has not enter'd into the Heart of Man to conceive what God has laid up for them that fear him.* You your ſelves would have but a mean Opinion of that Servant who ſhould ſquander away the Time of your Abſence; and inſtead of ſetting every thing to Rights, that ſo they might have nothing to do but to wait for and welcome your coming home, you ſhould find them all in Confuſion, and every thing out of Order. Would you like ſuch Service? Would they deſerve any Commendation? Would not their Love, Obedience and Regard be better expreſſed, and your Approbation better ſecured, if they did every thing in your Abſence after the ſame Manner as if you ſtood by? And upon your ſudden unexpected Return you found all things ready and in Order?

Fourthly, If you would conſider wiſely of this, you muſt *ſuppoſe it near, even in a*

time

time of Health, and not imagine it a great way off becauſe you are now well.

We have already ſhewn the Reaſon of this, when we proved, that the Continuance of Health is ſo great a Wonder. Your own Obſervation of the ſudden Deaths of ſo many Perſons, that ſeemed to die in Health, may farther convince you that it is not to be depended upon. He is a Fool upon Record, who ſaid to his Soul, *Soul take thine Eaſe*; becauſe he had got a good Eſtate, he promis'd himſelf the Enjoyment of it for many Years, *when that very Night his Soul was required of him.* 'Tis always fooliſh and ignorant, 'tis often fatal and deſtructive to put the evil Day far from us. Beſides, that it is doing ſo that makes it an *evil Day*, which otherwiſe would be better than the *Day of our Birth*, Eccl. 7. 1. But we bid the Young conſider their latter End, and they look at you, as if you offer'd to put them to Bed at Noon-day, they have ſo much Time yet before them. We bid the grown Perſons conſider their latter End, and we come in the wrong Time, for they are juſt got into Buſineſs, and they muſt mind that. We bid the Old conſider their latter End, and they have a Proverb in Readineſs to anſwer us, *None are ſo old but they may live another Year.* The bare Poſſibility

Poſſiblility that they *may live*, will do more towards their Preſumption upon an Uncertainty, than the Certainty that they *muſt die*, towards their Preparation. We bid thoſe in Health prepare, and they think 'tis time enough when they come to be ſick. And as for the Sick, ſome of them are ſo full of the Hopes of Recovery and Eſcape, that minding them of their latter End & to conſider it as near, would be more grievous than any part of the Diſtemper. All Ages of Life, all Ranks and Degrees of Men, contrive to keep off the Thoughts of a Thing unavoidable and near, as if Pleaſure, Eaſe and Happineſs of Mind did not lie in being above the Fears, and beyond the Danger of dying, but in being inſenſible of both.

Epicurus himſelf ſays well that *no Man is either immature or over-ripe in regard to his Soul's Health*; upon which Words Dr. *Barrow* thus comments, "We can never "ſet upon it too ſoon, we ſhould never "think it too late to begin; to live well "is always the beſt thing we can do, and "therefore we ſhould at any time endea-"vour it; there are common Reaſons for

"all

" all Ages, there are ſpecial Reaſons for " each Age, that moſt ſtrongly and moſt " clearly do urge it; it is moſt ſeaſonable " for young Men, it is moſt neceſſary for " old, it is moſt adviſeable for all.

Fifthly, We muſt conſider our latter End as our *final Determination for Eternity.* This is a Matter that adds infinite Weight and Importance to the Buſineſs of dying, and conſequently ſets an unſpeakable Value upon our Time & Health, upon the Improvement of which our everlaſting Happineſs or Miſery depends. It is our Determination for Eternity! There is no After-Game to be played! No Reſerves for future Probation and Tryal! Heaven and Hell are the only Receptacles for departed Spirits; and he that has made Heaven and Hell has told us nothing of a *Purgatory* between, nor has any one yet found it, either in the Word of God, or in their Paſſage to theſe inviſible Worlds; but he has told us, that the next thing to Death is Judgment, that as the *Tree falls ſo it lyes*, that the Spirit immediately *returns to God who gave it*, who knows how to diſpoſe of it according to the Condition and State in which it appears before him. He has told us that there is no *Return in that Warfare*, no fighting the good Fight over again; but as we are carried

carried off the Field, ſo it will be with us, whether we go off Conquerors, or are carried off Slaves and Captives. *Lazarus* dying, ſtops no where till he came to *Abraham's Boſom*, which was no Place of Torment, for then *he was comforted*; and *Dives* when dead, and was buried, the next Place you find him in *is Hell: In Hell he lift up his Eyes, being in Torments*, without any Hope of Relief from, or Relief under his Miſeries; for ſuch Hope would have been more than a *Drop of Water* toward the *cooling of his Tongue.*

Sixthly, I think that my Health is given and continued ſo long for this very End and Purpoſe, that I may conſider my latter End and prepare for it.

You cannot ſuppoſe the beſt of temporal Bleſſings as we have proved Health to be, is given for any meaner Purpoſes than thoſe that are ſpiritual and eternal; acquiring Grace, and ſecuring Glory.[b] To ſuppoſe Health and Life given for thoſe common Affairs only, upon which it is generally waſted, were to imagine the glorious Sun Beams created only for Flies to ſport it, or to make the Worm lie warm in its Bed.

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b Vitam gratis accepimus á Domino, ſed hac lege, ut omni momento reddamus repoſcenti. *Eraſm. de Præp. ad Mort.*

The

The Uſes People generally put their Health to, are equalled in the Buſineſs of a little Ant upon a Mole-hill, or the ſportiveneſs of a Flie, or the ſluggiſhneſs and earthineſs of a Worm; ſuch are the Men of Buſtle, the Men of Pleaſure, the ſlothful and idle Servant, the Luſt of a Brute, or the Pride and Paſſion of a Devil! Whereas the Uſes for which God gives us our Health, are to *work out our Salvation*, to grow fit for the heavenly Place, Company and Work; that I may have Time and Space to repent; and *whatever my Hand finds to do, to do it with all my Might*, becauſe, *there is no Work nor Device in the Grave whither I am going*, and it is impoſſible that in the Neglect of theſe Things I can lay out my Health upon any thing lawfully; for however lawful the Affairs of Life are in themſelves, yet to me, neglecting God and my Soul for their Sakes, they become Sin. They are the Idol of my Affections, to which Time and Health are ſacrificed, and the Price of my Soul, which by ſuch Neglect I do actually give in Exchange for them, and thereby ſell it into Perdition. But the wiſe Conſideration of our latter End, prevents this greateſt of all Evils, *viz.* a Life full of Dread, of ſhrinking Fear and Terror upon every Apprehenſion of Danger,

which

which is a great Slavery and Imbitterment of Life; and it prevents a Death full of Horror, and a Reſurrection to Confuſion, Shame and Miſery: And is it not our Wiſdom to prevent the greateſt Evils, Sin, Sorrow, Terror and Damnation, and to ſecure the greateſt Good, Grace and Glory, God and Heaven, and the Enjoyment of them for ever?

'Tis ſaid indeed, the *Children of this World are wiſer in their Generation than the Children of Light*; but how? neither in *Degree*, as having more Wiſdom, nor in *Kind*, as having a more excellent Sort, but by the Uſe and diligent Application of what they have, and Steadineſs in what they purſue. What they reſolve upon, they for the moſt part proſecute with greater Diligence, than the Chriſtian does what he reſolves on. They are wiſer in their Way, than the Children of God in theirs; juſt as a Spider is in its Way, wiſer than a Man: A Man cannot weave a Cobweb; wiſer (eis genean autoon) *for their preſent Age*, Time & Affairs, than the Children of Light are (eis genean autoon) *for their Age*, which is to come, to ſecure the true Riches, and the celeſtial Habitations prepared for them: They are wiſer in their Way, *tho' that their Way is their Folly*; for, can a Man be wiſe that is not wiſe for

the main, the eternal Concern? Can a Man be wiſe that diſobliges his beſt Friend, and provokes the moſt Powerful of all Beings to become his Enemy? Can a Man be wiſe that neglects the propereſt Seaſon of Action, and perhaps the only one he may ever have, for doing the moſt neceſſary Buſineſs in the World? So that in ſhort, as the *Sinner of an hundred Year old is accurſed*, ſo the Sinner of an hundred times more Wit, Learning, Riches, or Parts than any honeſt Chriſtian, is a Fool; for unto Man he ſaith, *the Fear of the Lord, this is Wiſdom, and to depart from Evil, this is Underſtanding.* All the Wiſdom, Learning, and Knowledge in the World, will not make a wiſe Man in God's Account, if this Branch of Wiſdom be wanting; *the Conſideration of our latter End. Oh! that they were wiſe, that they would conſider*, &c. *If you know theſe Things*, ſays Chriſt, *happy are you if you do them.* If you know theſe Things, ſays God, happy are you if ye *conſider them.* Then happy the Man who has conſidered this Matter ſo, as to be placed above preſent Fear, or future Danger. Happy in a ſublimer Senſe than the Poet ever thought of, when he ſaid:

Felix qui potuit rerum cognoſcere cauſas,
Atque metus omnes, & inexorabile fatum,
Subjecit pedibus, ſtrepitumque Acherontis avari.

I ſhall conclude this Section with theſe two Remarks: The Firſt, That *as eaſy as this Matter ſeems to be, this Wiſdom is very rarely attained.* And ſecondly, That *where this Conſideration is practiſed, it ſpoils neither Buſineſs nor Pleaſure, but is a great Advantage to both.*

There are but *few that attain this Wiſdom of conſidering their latter End.* Not one thing in the World is more univerſally agreed on than this, that *we* muſt alſo in *our Turn*, be ſick and die. It's a Jeſt to go about to prove what no Body denies; and yet not one thing of all that concerns us, is ſo little conſidered! Such a Witchcraft there is in the World, that People can't abide to hear they muſt one time let it go. Buſy, like ſo many Ants about a Mole-hill, they take no Notice of the Foot that's juſt going to cruſh them: Like *Archimedes*, ſo intent upon drawing his Schemes, that the Sword was in his Bowels, before he apprehended the City was taken, and the Enemy was near him. Such is the Love, the greedy Love of preſent Pleaſures which they won't ſuffer to be mingled with a Thought of Death, 'tis daſhing Wormwood into their merry Cups.

Sometimes it is Lazineſs hinders the Conſideration of this, and keeps Men from ſet-

ting Matters to Rights between God and their Soul. Sometimes it is a ſecret Suſpicion that their Eſtate is bad, that keeps them from looking into it, as they that run behind hand in the World, do not care to look into their Books, and as Children in the dark are afraid to open their Eyes, leſt they ſhould ſee ſomething; but even thoſe very Children know, that they are never the ſafer for ſhutting their Eyes. Is it poſſible for any to imagine, that by thinking of our latter End, we do really haſten and invite it? And that to make a Will, is ominous and foreboding? *I give my Soul to God, and my Body to the Grave:* Theſe Words are dreadful to a Man that does not know what God will do with his Soul; to a Man that never gave his Soul and Body to God before; to a Man that is afraid God will take him at his Word, and really take the Soul and Body that he ſurrenders: It ſounds like a Paſſing-Bell. They deſire to be excuſed ſuch melancholy Things. But is it not really a much more melancholy thing, to find your ſelf in ſuch a ſorry Condition, as to dread the Thought, & baniſh the Conſideration, when you cannot avoid the *Thing?* To think of Death cannot bring it nearer, but never to think of it, will certainly make it come too ſoon, though it be an hundred Year hence. In

In the next Place, I ſay, *theſe Thoughts with a Chriſtian need ſpoil neither Buſineſs nor Pleaſure.* I ſhould rather wonder how any thing could be pleaſant till theſe Matters are ſettled. It is very ſtrange to me, that the Voluptuous ſhould have the Secret of heightning their Pleaſures from the Views of Death, and that the ſame Views carried onward into Perfection and Life, ſhould be any Draw-back upon the Pleaſure of a Chriſtian.*

The *Egyptians* at their Feaſts, ſerved up firſt of all a Death's Head that ſtood all the Time in View. And in the famous Feaſt of *Trimalcion*, a Skeleton of Silver was preſented, to advertiſe, that the Time for Pleaſure was ſhort and precious, & conſequently to be filled up to the beſt Advantage.— *Catullus* and *Horace*, and other Poets, uſe the ſame Turn of Thought to the ſame Purpoſe; and theſe are the People who ſay, *Let us eat and drink, for to-morrow we die.* Heathen as they were, they did not think a *Memento mori*, ſpoil'd all the Entertainment: Are we ſet back by Chriſtianity? Have we loſt Ground by that *Life and Im-*

* Pange Toros, pete Vina, Roſas cape, tingere Nardo,
Ipſe jubet mortis Te meminiſſe Deus.
Mart.

mortality which Chriſt has brought to Light by the Goſpel? Could they reconcile Pleaſure with the Thoughts of Death and Extinction? And can't we make it agree with the Thoughts of Dying into Immortality? Should not that be rather adding Pleaſure to Pleaſure, by remembring, that *our Delights* improve and riſe, where they imagin'd theirs to *expire* for ever? Shall an *Heathen* be able to feaſt with a Death's-Head in view? Shall a *Jew* chuſe to have his Tomb in his Garden, where he could never after take a Walk, without the Hint of his laſt Step? And ſhall a *Chriſtian* think he ſhould never take a pleaſant Walk, nor eat a comfortable Morſel, in the like Circumſtances? Shall a Chriſtian upon the Mention of another World, in a *Seaſon* of pleaſantry, cry out, *Lord what melancholy Stuff is this?* Ah! but theſe People had no Fears of what was to come after Death! I anſwer, they were never the more ſafe for that, ſince it proceeded from affected and wilful Ignorance, not deſiring to *retain God in their Knowledge*: Or if they knew God, *yet glorified him not as God.* Beſides, they had one of the moſt intolerable things to humane Nature, next to Hell and Damnation, to fear, and that was a *total Extinction of Being*, if, as it is pretended, they had no other Expectation.

More-

Moreover, if they had nothing to fear after Death, which can ſcarce be true, with reſpect to thoſe *who were a Law unto themſelves*, tho' without the revealed Law; *and had Conſciences that either excuſed or accuſed them*; but I ſay, if they had nothing to fear, ſo neither had they any thing to hope for; nothing that might give dying a gainful Notion, and cloath it with Ideas of Pleaſure and Advantage: No Knowledge of an Happineſs hereafter, large as our Deſires, and laſting as our immortal Souls, that leſſens our Calamities, and doubles our Joys, and without the Proſpect of which, the higheſt State of Life is inſipid, and with it, the loweſt is a Paradiſe. And finally, as to thy Fears, whoſe Fault is it that thou haſt any thing to fear after Death, any thing that ſhould make you unwilling to think of it in Health? For that very Reaſon, think of it till you can think of it with Pleaſure, as if you are true to God and your own Conſcience, you may and muſt.

It is a Lie of the Devil, that Religion deſtroys any of the worthy and becoming Pleaſures of Life in its ordinary Courſe; and if in ſome extraordinary Caſes, it may by accident give Trouble, that is not Religion, but the Want of it in wicked Perſecutors without, who make Work for ſuffering,

ſuffering, or unconquered Luſts within, which make Work for Sorrow; and even then, Religion ſecures infinitely more Pleaſure than they can take away. No! no! Religion provides the Plenty of a Paradiſe, and ſays, *of all the Trees in the Garden, thou mayeſt freely eat:* It only commands our Hands off from *forbidden Fruit*, and from Exceſs of Affection, even to lawful Objects: It corrects the Exceſs, Levity, and Extravagance of our Pleaſures, which are but the Froth of Joy, and ſo far from properly belonging to the Truth and Reality of Pleaſure, that they deſtroy it. Religion gives ſo much the fuller Poſſeſſion, and purer Taſte of every Pleaſure, as it places a noble Soul above the Power of any Thought that can come a croſs to deſtroy or diſturb it; no, not the Thought of our latter End it ſelf can do it, a Thought, upon the very Appearance of which, all the Delights of the Wicked vaniſh like the viſionary Entertainments of Witchcraft at the Mention of the great Name of God, unleſs hardened by vitious Principles, againſt all Regard to what ſhall become of them after Life. 'Tis the Fear of Death, that deſtroys the Pleaſures of Life, and the Love of Life, that hinders the ealy Death, and for want of ſettling this Matter in a Time of Health

and

and Leiſure, we neither live agreeably, nor die with Eaſe and Tranquility.

I hardly admire Doctor *Rivet* more, in the patient Sufferings under his dreadful Sickneſs, than I do in his Conduct of making the Fore-ſight of his laſt Hours mingle with the Pleaſures of his perfect Health. He delighted in his Garden, there he was walking and entertaining himſelf, and giving Orders about the dreſſing of ſome Trees; *for*, ſays he, *if I live till the Spring, they will afford me a pleaſant Sight; if not, I ſhall be in a much more delightful Garden than this.* His Friend interrupting him, that *there was no Cauſe for a Man of his Health and Livelineſs, to drop any ſuch Preſages.* The Doctor replied with an Air of Rebuke, *The Time is come now, that I muſt be addreſſed in another Manner. My Age is ſo far declined, and haſtning to an End, as plainly declares that Death, which none can be exempted from, ſtands at my Door: And truly, Death is the principal Subject of my Meditation. God is my Witneſs, I deſire not its Delay, but am ready with a chearful Mind, to embrace it; yea, even this Day, if the Will of God were ſo.* c

c Teſtem Deum eſſe ſibi, ſe non ceſſare, quin æquo & læto animo accinctus ſit & paratus ad Mortem, non dilatam ſed etiam hodie immiſſam. *Rivet. horis ultimis.*

Our

Our Kings are crowned in the ſame Place where they were buried. The Throne is erected in a Manner upon a Grave. But does the Leſſon which this carries in it, diminiſh the Pleaſure and Splendor of a Coronation-Day? If ſome Officer were appointed to improve this Circumſtance, and ſay,—*Sir, this Crown cannot give Immortality. You muſt die as well as your Predeceſſors, over whoſe Aſhes you now ſpread your Glories. From this Throne you muſt come down into that Vault, and the ſame Place muſt be Witneſs of your higheſt Elevation and Dignity, and of your loweſt Abaſement.* This might be thought an uncourtly Admonition at ſuch a Time as that? But by whom? by little Minds, narrow Souls, that are Strangers to that real Grandeur of Spirit that raiſes it above all that's mortal, and conſequently above Mortality it ſelf.

It was the Cuſtom with ſome of the Emperors at *Conſtantinople*, at their Coronation, while they were ſeated on the Throne, to receive the Homage and Acclamation of the People, for a *Maſon* to come with ſeveral Patterns of choice Marble——*Sir, you are to chuſe of which ſort of theſe you pleaſe to have your Tomb.* To have any Notion of the Pleaſure ariſing from the inward Power, of adding freſh Delights to a glo-

rious

rious Day, from the Proſpect of another World, and of a more glorious Day to come, a Man muſt be a Chriſtian, whether he be an Emperor or no. But behold! a greater than all theſe is here! The moſt illuſtrious Congreſs for Splendour of Appearance, for the high Quality of the Perſons and Entertainment, was that we read of at the Transfiguration: The Company were robed in Glory, *Luke* 9. 31. *Moſes & Elias talked with Him, who appeared in Glory:* But their Diſcourſe was of *the Deceaſe which he ſhould accompliſh at Jeruſalem.* So that we have the beſt Company in the World on our ſide, in this Maxim, of rendring the Thoughts of our Diſſolution familiar to us, even in our higheſt Advancements and Pleaſures.

SECT. VI.

COmpaſſion to the Sick is a Duty of Health, a tender Regard to them, and Care of them, to aſſiſt them in their helpleſs Condition, as we are called by Providence, invited by Friendſhip, inclined by Pity, or obliged by Relation or Office.

We beſtow, this way, a little of *our Health* upon thoſe that have loſt *their own:* By the Refreſhment of our Converſation (where that

that can be borne) and theConcern we expreſs, we do by thatSympathy, wherein we take part with them in theirTrouble,ſeem to take off ſo much of it from them. This is the only Senſe, I believe, in which that Fancy that prevailed among ſome People I have read of, can be true, *viz. That every Friend that came to viſit the Sick, carried away ſuch a Degree of the Diſtemper from the Patient.*

What is done this way is *Courteſie* or *Conſcience*, *Civility* or *Religion*, according to the Motives it proceeds from, and theEnds I propoſe: And ſo the paying a Debt of Love to my Friend, may be at the ſame time an Act of Obedience to my God, and an Inſtance of that *pure Religion, and undefiled before God and the Father*, which is, *to viſit the Fatherleſs and the Widow in their Affliction*; and Sickneſs is one of the greateſt Afflictions.

The Enquiry that is made after this ſort of Charity at the Judgment-Day, demonſtrates how great a Place it holds in our practical Religion, and thoſe Words, *Sick and in Priſon, and you viſited me*, or *viſited me not*, ſhew what an Influence it has upon our Sentence, either of Abſolution or Condemnation.

Some

Some are obliged by Office to this Work, as Miniſters ; others by Relation and Dependence ; and all, ſo far as the *Royal Law of Love*, & Goodneſs, and Charity extends : But then it muſt here be obſerved, that the ſame Scripture that makes it the Miniſter's Duty to viſit and pray with the Sick, makes it the ſick Perſon's Duty to ſend for the Miniſter : *Jam.* 5. 14. *Is any ſick among you, let him call for the Elders of the Church, and l t them pray over him.* Not that a Miniſter is always to ſtay for this Invitation and Call ; but then *where* and *when* it may be either Duty or proper to go uncall'd, is a Matter that muſt be left to Diſcretion and Conſcience to determine, ſuppoſing him ſo much at Liberty from other Parts of his Charge, as to leave room for the Queſtion.

Relation and *Dependence* oblige to all the kind and tender Offices at this time. Tis Compaſſion, Affection, Duty, Gratitude, to bear with their Infirmities, to compaſſionate their Pains & Sufferings, not to be offended at their Uneaſineſs or their Fretfulneſs, nor grudge the neceſſary Services which thou thy ſelf mayeſt come to need, and ſo much the ſooner for not *doing as you would be done by* in the ſame Caſe.

We ſhould not ſerve our ſick Friends as the Prieſt & Levite did the wounded Man,

who, *when they ſaw him, they paſs'd by on the other ſide*; but as the good *Samaritan, who when he ſaw him, had Compaſſion on him.* It is indeed too natural for us, to love rather to go to the *Houſe of Mirth*, than to the *Houſe of Mourning*; but that is no great Sign of our Wiſdom or Goodneſs; *for the Heart of the Wiſe is in the Houſe of Mourning, but the Heart of Fools is in the Houſe of Mirth*, Eccl. 7. 4. *It is better to go to the Houſe of Mourning, than to the Houſe of Feaſting*, ver. 2. *Better* upon the account of the Good you may *do* others, and *gain* your ſelf.

1. Better upon account of *the Good you may do* to them that are in this ſick or mourning Condition.

It is a great Opportunity of doing Good: It may be now you may be heard, even by thoſe who would never give you an hearing before, as having always ſomething elſe to mind; or at leaſt heard with greater Advantage, when the Heart is more weaned from the World, the Mind is convinced of its Emptineſs and Vanity, the Conſcience has them under, and is more at Liberty to ſpeak, and they more at Liberty to hear.

2. Better upon the account of the *Good you may get to your ſelves* at the Houſe of Mourning, ver. 2. *The Living will lay it to Heart.*

Heart. Go to the Houſe of Mourning, look upon your ſick Friend, and let his decay'd Strength and *Beauty, conſumed like a Moth*, his ſunk and hollow Eyes, his pale Cheeks, panting Heart, & nauſeating Stomach, preach to thine Eyes what thou haſt often heard with thine Ears. See what it is you muſt be, obſerve how little you can then do for your ſelf, or any one elſe for you; ſee the Frailty of thine own Nature in a Manner far beyond what the beſt Deſcription can repreſent.

When you ſee your languiſhing Friend, ſay with thy ſelf, "Sin! what haſt thou "done? thou art the Inlet and Cauſe of "Sickneſs, and the worſt Part of its Miſ-"ery, where the Senſe of Guilt is not re-"moved by the Blood of Chriſt, thro' Faith "and Repentance towards God.

Look at thy Friend again, and when you ſhake your Head at the Symptoms of his End drawing near, ſay with your ſelf, "Friends and Relations are but dying "Comforts, and I am a dying Comforter: "Theſe are dying off from me, and all is "dying about me, ſhould not I maintain "a dying Frame?

Sit down by him, and when he rolls his languiſhing Eyes towards thee, think— "This will be my Caſe in a little while:

" The ſame Enemy that now encounters
" my Friend, my Wife, Child, or Huſband,
" is upon its full March towards me, and
" will as certainly overtake me. The ſame
" Arrow is levelled againſt me, how deep
" will it go if it ſtrike me naked and un-
" prepared ?

When you ſee how little Relief can be adminiſter'd by Art or Induſtry, how little Eaſe procured for Love or Money, think of the Emptineſs and Inſufficiency of this World, that cannot afford Eaſe to the Body, nor Comfort to the Mind, at a Time when they moſt need it.

I plainly ſee that is the beſt Thing that will do us moſt Good at the worſt of Times. Such is the Bleſſing of an Intereſt in Chriſt, thro' the Grace of God, and the Promiſe of the Goſpel. 'Tis this only can give Light in Darkneſs, Comfort in the Midſt of this Trouble, enable us to bear Sickneſs and Pains, and to *go through the Valley of the Shadow of Death.* This is the beſt Cordial on a Sick-Bed, this lies warm at the panting Heart of a dying Chriſtian, who knows that he can look the other World in the Face with Comfort and Confidence ; who knows, *that if the earthly Houſe of this Tabernacle be diſſolved, he has an Houſe, not made with Hands, eternal in the Heavens* ; who knows

knows *in whom he has believed, and that he is able to keep what he commits to him, unto the Judgment of the Great Day.* This is ſomething that Sickneſs cannot waſte, nor Death deſtroy, but will thrive and flouriſh the more for that which blaſts and withers all other Things. When the Fleſh and the World turn us off in our Extremity, as the *Jews* did *Judas* in his Anguiſh, with *what is that to us, ſee thou to that?* then doſt thou, O Lord, ſtand by and own thy Servants; thou regardeſt them *in their low Eſtate, thou knoweſt their Souls in Adverſity*: Thou ſtandeſt by at the Time of dying Agonies, and parting Struggles, as a Friend that will be by when ſome hazardous Operation is to be performed, and in the multitude *of their Thoughts within them, thy Comforts delight their Soul; for when their Fleſh and Heart fails thou art the Strength of their Heart, and their Portion for ever.*

Look upon thy ſick Friend, and bleſs God for thy own Health. Learn the Value and Bleſſing of it, from his reſtleſs toſſing to and fro, his nauſeating every thing, his Sighs and Groans. And when you obſerve the Interruptions that their neceſſary Care of him occaſions, the Weakneſs, Fainting, Fears, Pains, mortifying Preſcriptions, Applications, the Sorrow of Wife, Children,

and Friends about him, that are ſo diſturbing and diſtracting, think how ſad a Caſe it is to have the great Work of Converſion and Reconciliation then to do.

This little I thought not improper to add concerning *Compaſſion to the Sick* as a *Duty of Health.* It is the laſt Opportunity we have with our Friends, and it is the moſt *important.* It is at ſuch a Time, that we are moſt capable of *doing Good*, or *receiving* it, moſt likely to teach others, or learn our ſelves, the Miſchief that *Sin* has done; that our Friends are *dying Comforts*, the *Emptineſs* of this World, and its Inability to do us the beſt Good in the worſt of times, the Precioufneſs of *Jeſus Chriſt*, and an Intereſt in him, the Excellency of Grace, the Value of *Health*, and the Miſery of having the *great Work* of Converſion to do at ſuch an unfit and unlikely Time as this.

SECT. VII.

'TIS our Duty in *Health to uſe the beſt Means that are within our Reach, for its Preſervation and Continuance.*

To preſerve my Health, is as truly my Duty, as to expect and prepare for Sickneſs. But of the Preſervatives of Health in the next Chapter.

CHAP.

CHAP. VI.

Of the Preſervatives of Health, ſo far as belongs to Moral and Divine Preſcription.

MY Part here is not to diſcourſe of Food and Phyſic, Air and Exerciſe; for theſe things I refer you to the *Phyſicians*, the Guardians of Health: But there are ſome things that have no ſmall Influence upon our *Health*, that do as properly belong to the Philoſopher, or the Divine to recommend, without which the Phyſician himſelf preſcribes in vain. And in the firſt place I would adviſe every one that would preſerve his Health:

SECT. I.

Not to be overmuch afraid of being ſick.

THE Dread of Sickneſs is a Diſtemper of it ſelf, and the next Diſpoſition to many more. What a Bondage does this keep ſome People in? The very Fear of a *Climacterick*, has killed ſome that knew not how groundleſs ſuch a Fear was. 'Tis an eaſy Tranſition from the Fear and Fancy of being ſick to Sickneſs indeed. In many Caſes there is but little Difference between thoſe two. How ſome Perſons think

think themſelves into Diſeaſes, what it is that diſpoſes the Body to receive ſome kind of Infection the ſooner for the Fears of it, I leave to others to explain; while I take notice of ſome Inſtances of this Fear that have done the Buſineſs as well. There's one ſo afraid of being ill, that he would not ſtir out of Doors, and for want of Air and Exerciſe, he contracts a Diſtemper that kills him. Another you ſhall ſee tampering with preventive Phyſic, till by endeavouring to prevent imaginary Diſtempers, he dies of real ones: according to the *Italian* Epitaph upon one who died this way,

Stavo ben, ma per ſtar meglio, ſto qui.

I was well, I would be better, took Phyſic, died.

The common Compariſons expreſs this Matter well enough, that by often blowing the Fire it's blown away, and by frequent ſcowring over, the hardeſt Metals are worn out. They do not only live *miſerably*, as the Proverb ſays of thoſe that live *medicinally*, and meaſure out their Life and Actions by the Scale of Scruples and Drams, but they quicken their Fate, and haſten Diſeaſe; as the Poet ſays of *Turnus*'s Wrath,

Exuperat magis, ægreſcitq; medendo. Virgil.

" The

" The Fear of Death often proves mor-
" tal, and ſets People on Methods to ſave
" their Lives, which infallibly deſtroy them.
" This is a Reflection made by ſome Hiſto-
" rians, upon obſerving that there are ma-
" ny more thouſands kill'd in a Flight than
" in a Battel, and may be applied to thoſe
" multitudes of Imaginary ſick Perſons,
" that break their Conſtitution by Phyſic,
" and throw themſelves into the Arms of
" Death, by endeavouring to eſcape it.
" This Method is not only dangerous, but
" below the Practice of a reaſonable Crea-
" ture. To conſult the Preſervation of
" Life, as the only End of it, to make our
" Health our Buſineſs, to engage in no Ac-
" tion that is not part of a Regimen, or
" Courſe of Phyſic, are Purpoſes ſo abject,
" ſo mean, ſo unworthy human Nature,
" that a generous Soul would rather die
" than ſubmit to them. Beſides, that a
" continual Anxiety for Life, vitiates all
" the Reliſhes of it, and caſts a Gloom o-
" ver the whole Face of Nature; as it is
" impoſſible we ſhould take delight in any
" thing that we are every Moment afraid
" of loſing.[d]

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d Spectat. No. 25.

" I

" I do not mean (continues that excel-
" lent Writer, full to my purpoſe) by what
" I have here ſaid, that I think any one to
" blame for taking Care of his Health.
" On the contrary, as Chearfulneſs of Mind,
" and Capacity for Buſineſs, are in a great
" meaſure the Effects of a well-temper'd
" Conſtitution, a Man cannot be at too
" much Pains to cultivate and preſerve it.
" But this Care which we are prompted
" to, not only by common Senſe, but by
" Duty and Inſtinct, ſhould never engage
" us in groundleſs Fears, melancholy Ap-
" prehenſions, and imaginary Diſtempers,
" which are natural to every Man who is
" more anxious to live than How to live.
" In ſhort, the *Preſervation* of Life ſhould
" be only a ſecondary Concern, and the
" *Direction* of it our Principal.* If we have
" this Frame of Mind, we ſhall take the
" beſt Means to preſerve Life, without be-
" ing over ſolicitous about the Event, and
" ſhall arrive at that Point of Felicity which
" *Martial* has mentioned as the Perfection

* Verulam Hiſt Vitæ & mort. Nos in hac ſententia ſumus, ut exiſtimemus officia vitæ, eſſe vita ipſa potiora. *And then he expoſes that ſcrupulous Accuracy and Tenderneſs of living that deſtroys the End of Life.* Quæ ſolum hoc videatur agere, & nihil aliud curare, quam ut quis vivat.

" of

" of Happineſs, of neither fearing nor " wiſhing for Death.

And then in Anſwer to thoſe who temper their Healths by Ounces and Scruples, and govern themſelves by the Preſcriptions of the moſt anxious Solicitude and Care, he tells a ſhort Fable, which I can't forbear inſerting.

" *Jupiter*, (ſays the Mythologiſt) in or- " der to reward the Piety of a certain " Country-man, promis'd to give him " whatever he would aſk; the Country- " man deſir'd that he might have the Ma- " nagement of the Weather in his own " Eſtate. He obtain'd his Requeſt, and " immediately diſtributed Rain, Snow, " and Sun-ſhine among his ſeveral Fields, " as he thought the Nature of the Soil re- " quired. At the end of the Year, when " he expected to ſee a more than ordinary " Crop, his Harveſt fell infinitely ſhort of " that of his Neighbours. Upon which, " ſays the Fable, he deſired *Jupiter* to take " the Weather again into his own Hands, " or that otherwiſe he ſhould utterly ruin " himſelf.

SECT.

SECT. II.

If you would preſerve your Health, maintain always a good and peaceful Conſcience, a Conſcience void of Offence towards God and Man.

THIS may be thought wide of the Mark by ſome, but I am ſure a good Conſcience, and a peaceful Mind, are not only the beſt *Feſtivals*, but the beſt *Phyſic* too; if it be but conſider'd how preventive of ſome Evils, how healing to others, and how conducive it is to ſomething more than both; that is, to a State, wherein we ſhall never complain of Sickneſs more. Take the wiſeſt Man's Word for it, who underſtood both Phyſic and Divinity, beyond all the Profeſſors of both. [e] *My Son* (ſays he) *forget not my Law, but let thine Heart keep my Commandments; for length of Days, and long Life, and Peace, ſhall they add to thee. Fear the Lord, and depart from Evil; it ſhall be Health to thy Navel, and Marrow to thy Bones.* That Self-denial and Government of Paſſions, that Calmneſs and Compoſure of Spirit, that Reſtraint and Moderation of bodily

e Prov. 3. 1, 2, 7, 8.

Appetites,

Appetites, which maintains a good Conſcience, does at the ſame Time maintain a good Habit of Body. *Health to thy Navel!* that Channel of our earlieſt Nouriſhment; and *Marrow to thy Bones*, which is their Nouriſhment and Strength, a great Preſerver and Prolonger of Life; and the Decay of it is a great Cauſe of that Weakneſs, Dryneſs, and Decay in the Body which is a Symptom of old Age, and the Conſequence of ſinful Courſes. And a little after, f *They* (the Commandments) *are Life to thoſe that find them, and Health to all their Fleſh.*

The ſame Author ſays (ſpeaking of Wiſdom's Ways, as *Ways of Pleaſantneſs* and *Peace*) that, g *She is a Tree of Life to all that lay hold of her*: The ſureſt Means to preſerve Natural Life, and to obtain that which is Eternal. The Alluſion is to the *Tree of Life* in the midſt of Paradiſe; which was ſo called, either as it was a *natural* Means of Life and Health, by ſome immortalizing Quality God might put into that Fruit, ſome ſecret Virtue to prolong Life, ſupport Nature, prevent Diſeaſes, and keep off the Infirmities and Decays of Age; or *morally*, by Virtue of a Covenant, Agreement, or Promiſe, which made that Tree a kind of

f Prov. 4. 22. g *Chap.* 3. 18.

ſacramental Pledge of Life and Health, upon Condition of his conſtant Obedience. In both theſe Reſpects, Religion, and a good Conſcience, is a Preſervative of Health and Life; that is, generally, and for the moſt part; and allowing for thoſe *reſerved Caſes*, which God ſees fit to make from the ordinary Courſe of things. With this Caution (which muſt be admitted, of whatſoever Cauſes we ſpeak) I proceed to ſhew, that the keeping a good and peaceful Conſcience, is,

1. [h] A *natural Preſervative* of Health: Which may appear upon this two-fold Reaſon: Becauſe it doth remove thoſe things that would hinder it; and doth promote ſuch things as will help it.

(1.) It doth *Removere Prohibens*. It is apt to prevent and remove ſuch things as are the great Impediments of our Health. Nothing is more evident, than that there are ſeveral Vices which have a phyſical Efficacy in the producing of Diſeaſes; as all Kinds of Intemperance of Body, all inordinate Paſſions of Mind; to one of which the greateſt part of the Sickneſs among Men may be aſcribed; and conſequently the Virtues oppoſite to theſe, Temperance,

h *Biſhop* Wilkins's *Natural Religion.*

Sobriety,

Sobriety, and Moderation, muſt needs have a natural Cauſality for the hindering of theſe Diſeaſes. 'Tis by Religion that Men are enabled to prevent all ſuch Exceſſes as are prejudicial to Nature, to repreſs all ſuch violent Tranſports of Paſſion, Hatred, Anger, Fear, Sorrow, Envy, as are in themſelves very pernicious to our bodily Health, and that violent Commotion which they are apt to put the Humours into; theſe do ſometimes cauſe preſent Sickneſs, and always, lay in us the Seeds of future Diſeaſes.

Diſeaſe firſt of all made its Entrance by Sin, and ſtill continues to find its way, very often, by the ſame Means. There is hardly a Sin of any ſize but has its particular Diſtemper annex'd to it. Murder forfeits the Life at once, by the Laws both of God and Man. Gout, Dropſie, Stone, Palſie, *&c.* are in the Train of Drunkenneſs, and of Laſciviouſneſs.

Solomon's Account of this is, [i] *He goes as an Ox to the Slaughter, till a Dart ſtrikes thro' his Liver; As a Bird haſt'neth to the Snare, and knoweth not that it is for his Life. Let not thine Heart decline to her Ways: Go not aſtray in her Paths, for ſhe hath caſt*

i Prov. 7. 22, *&c.*

down many wounded, yea many ſtrong Men have been ſlain by her. Her Houſe is the way to Hell, going down to the Chambers of Death. To *Hell*, in both Senſes of the Word, to Death and Damnation, to the Ruin of Soul and Body.

To keep a good Conſcience is to prevent that Dread, that fearful Apprehenſion, that attends a bad one. Thoſe Terrors, thoſe Pains of Mind, that Anguiſh of Spirit, that Load with which Guilt preſſes, and alarms the Soul. Theſe have an ill Influence upon Health, corrupt the Blood, and ſower the Spirits. The Anxiety of the future, the Fears of divine Wrath and Diſpleaſure, are themſelves a Diſeaſe, and inward Torture. *A wounded Spirit who can bear?* Call you ſuch a Man well, and in Health, whoſe *Sore runs in the Night, whoſe Wounds ſtink and are corrupt?* k *Fear and Sadneſs if it continue long, the Perſon is melancholic, the Blood thickens and grows heavy, Perſpiration is ſuppreſſed, and great Diſorder follows in all the animal Functions.* Which agrees with the Aphoriſm of an inſpired Phyſician, *That a merry Heart maketh a chearful Coun-*

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k *Dr.* Sprengell, *on Hippoc.* Aph. §. 6. Aph. 23.

l Prov. 15. 13.

tenance,

tenance, but by Sorrow of Heart the Spirit is broken.

2. m "Religion and a good Conſcience, "is a Preſervative of Health, as it doth "*Promovere Adjuvans*," promote all ſuch "things as may moſt effectually conduce "to the improving of it; by obliging us up- "on the Account of Duty and Conſcience to "a careful Obſervance of the moſt proper "Means to this End: keeping us within "due Bounds in our Eating, Drinking, and "Exerciſe; preſerving our Minds in an "equal Frame of Serenity and Calmneſs; "ſupporting our Spirits with Contentation "and Chearfulneſs, under every State of "Life; ſo that nothing can be more true "than that of *Solomon*, n *That a chearful "Mind doth good like a Medicine*, and o *makes "an healthful Countenance*; whereas p *Hea- "vineſs and Cares will break a Man's Spirit, "and make it ſtoop.*

"I know (continues he) there are other "Means to be made uſe of, in order to the "procuring of Health, various Kinds of "Medicaments to be apply'd by the Art "of Phyſic, according as the Nature of ſe-

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m *Biſhop* Wilkins *ubi ſupra.* n Prov. 17. 22.

o *Chap.* 15. 13. p *Chap.* 12. 25.

" veralDiſeaſes ſhall require ; which, Religi-
" on doth oblige aMan not to neglect : But
" yet this, I think, may be truly ſaid, that
" thoſe who are moſt expert in the Profeſſion
" of Phyſic, are not able to preſcribe any
" *Catholicon*, which ſhall more effectually
" operate, both by way of *Prevention* and
" *Care*, than the Obſervance of thoſe Duties
" which Religion and Virtue do oblige us
" unto." He goes on to my Purpoſe,
" Nor is this true only in Theory and Spe-
" culation, but it may appear to be ſo up-
" on common Experience, to which I ſhall
" appeal for the farther Confirmation of it.
" What kind of Perſons are thoſe who en-
" joy the beſt State of Health, and the
" longeſt Lives ? Are they not ſuch gene-
" rally who are moſt ſober and regular in
" theirConverſations, moſt temperate as to
" their *Bodies*, moſt free from all kind of
" inordinate Paſſions, Fierceneſs, Anxiety,
" Cares, as to their *Minds ?* 'Tis ſaid of
" *Moſes*, that tho' he were exceeding old,
" q yet *his Eye was not dim, nor was his na-*
" *tural Force abated.* Which (among other
" Cauſes) muſt be aſcribed to thoſe eminent
" Virtues he was endow'd with, the Tem-
" perance of his Body, and the Meekneſs

q Deut. 34. 7.

" of

" of his Spirit. That beloved Diſciple,
" whoſe Thoughts and Writings ſeem to
" be wholly taken up with the divine Vir-
" tue of Love, is upon Account of this
" Temper of his Mind, thought to have en-
" joy'd a more vigorous old Age than any
" of the reſt. Such a Power is there in
" Religion, though not wholly to prevent
" the Infirmities of old Age, yet in a great
" meaſure to alleviate and abate them.

" And on the other ſide, if we conſult
" Experience; Who are the Men moſt ob-
" noxious to Diſeaſes? Are they not ſuch
" generally as are moſt vicious in their
" Lives? Moſt given to Surfeits, Debau-
" ches, & Lewdneſs, whereby they do ſo far
" inflame their Blood, and waſte their Spi-
" rits, as not to live out half their Days:
" Inſomuch that no Man of ordinary Pru-
" dence, who is to take a Leaſe for Lives,
" will be content (if he can well avoid it) to
" chuſe ſuch an one whom he knows to be
" vicious and intemperate.

" This is unexceptionable, after we have
" made due Allowance for the tender and
" brittle Conſtitutions of ſome, whom a very
" ſmall Matter ſhall break to pieces; and
" for the tough and ſtrong Conſtitution of
" others, who are able to hold out againſt
" many Batteries and Aſſaults. Beſides the

" Allowance

" Allowance to be made (as I ſaid before) for
" ſuch exempt Caſes, as ſhall ſeem good
" to the Providence of God in the Govern-
" ment of human Affairs. Some good
" Men may be *taken away from the Evils*
" *to come.* Others may be exerciſed with
" Diſeaſes in their Body for the Cure of their
" Minds, or to make their Patience & Cou-
" rage exemplary to others: And ſome
" that are good Men, for the main, may
" yet, by their own Careleſneſs, in uſing the
" fitteſt Means for the Preſervation of their
" Health, expoſe themſelves to Sickneſs;
" none of which can be any Prejudice to
" the thing I have been proving. This be-
" ing that which I affirm, that ſo far as the
" Infirmities of our natural Tempers are
" capable of Remedy, by any thing in our
" Power, it is the Obſervance of the Duties
" of Religion, that doth for the moſt part,
" and generally, prove the moſt effectual
" Means to this Purpoſe."

It promotes that *Chearfulneſs* of Spirit which is on all Hands acknowledged ſo friendly to bodily Health.[r] *Her ways are ways of Pleaſantneſs, and all her Paths are Peace. Great Peace have they that love thy*

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r Si tibi deficiunt Medici, Medici tibi fiant
Hæc tria, Mens hilaris, Requies, moderata Dieta.
Schol. Salern.

Law.

Law. Righteouſneſs, Joy, and *Peace*, go together, and make up the Kingdom of God. Thus *Righteouſneſs tendeth to Life*, and we may by this (as one ſays) tranſplant the Tree of Life into our own Gardens. Such Eaſe and Pleaſure of Mind has an wholſome Effect upon the Body. It fills the Soul with Light and Vigour, and thereby infuſes Alacrity and Sweetneſs into the Humours. If the Spirits be not briſkly moved, and vigorous, they could not thruſt the Blood into the Extremities of the Veſſels; the Contraction of the Heart would be weakened, and the Blood be apt to ſtagnate in the narroweſt Paſſages. This is the Philoſophy of a good Conſcience, & the wholſome Chearfulneſs and Joy that ariſes from it. Upon this Account it is celebrated as a perpetual *Feaſt* to thoſe that are well; [s] *A merry Heart is a continual Feaſt*, and an healing *Medicine* to the Sick; [t] *A merry Heart doeth good like a Medicine*; in which a good Conſcience, regular Deſires, and noble Proſpects, are the chief Ingredients. [u] What tho' ſome

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s Prov. 15. 15. t *Chap.* 17. 22.

u Vita Religioſa, & in Sacris, videtur ad longævitatem facere. Sunt in hoc genere Vitæ, Admiratio & Contemplatio rerum divinarum, Gaudia non ſenſualia, Spes nobiles, Metus ſalubres, Mœrores dulces;

good

good People have little enough, either of this Chearfulneſs of Mind, or Health of Body, to which it is ſo uſeful? That is their own Fault, and not the Fault of Religion. It is ſomething contrary to Religion that has occaſioned that, or elſe to be acccountd for as above, when we mentioned the Caſes exempt from the General Rule.

Again: That *Confidence* and *Truſt in God*, which a good Conſcience ſupplies, has a very wholſome Influence. *Beloved, if our Hearts condemn us not, then have we Confidence toward God.* We can truſt him in this World, and meet him in the next. And if you aſk what this is to Health: Let an excellent Perſon [w] anſwer you in a Diſcourſe of *Truſting in God*, written in the time of the Plague. It's apparent (ſays "he) from what Phyſicians write concern-"ing the Preſervatives againſt this Peſti-"lential Diſeaſe, that they can preſcribe "nothing like to *Truſt in God*, which con-"tains in it the Virtue of them all. Firſt "they tell us, that whatſoever expels all

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dulces; denique Renovationes continuæ per Obſervantias, Pœnitentias, & Expiationes; quæ omnia ad Diuturnitatem Vitæ potenter faciunt. *Verulam Hiſt. Vitæ & Mort.*

w *Biſhop* Patrick's *Diſcourſe written in the time of the Sickneſs.*

"Fear,

"Fear, and makes us bold and confident, "is of great Efficacy againſt the Infection." I aſk then, what can do this like a good Conſcience? A Mind that diſcerns it ſelf well with God, and makes Report of good Terms with the Upper World? What room, what need at leaſt, for unwholſome *Panics*, in one who can think of dying without Terror, meet it without Confuſion, and ſuffer it without Deſtruction? Nay, I might have ſaid, *enjoy* it, becauſe of the infinite Gain and Advantage of it. 'Tis the Character and Comfort of a good Man, he is [x] *not afraid of evil Tidings*; his Heart is fixed, *Truſting in God.* The ſudden News of invading Enemies, ſpreading Peſtilences, or any other publick Diſaſters, does not preſently ſink his Spirits, overload his Heart, and diſpoſſeſs him of himſelf: The inward Uproar ariſes from Guilt, Senſe of Guilt, and unfitneſs for another World, upon the Loſs of this. If tormenting Fears of Events are indeed ſuch Enemies to our Health, a good Conſcience muſt needs be a Preſervative to it; ſince it gives that Confidence in God, and Truſt in him, for all Events, as frees us from thoſe Agitations and Diſtractions of Mind, which

x Pſal. 112.

toſs

toſs the Wicked to and fro like a troubled Sea; *for there is no Peace, ſaith my God, to the Wicked.*

Again: Phyſicians ſay, "That whatſoever *makes us quiet and ſtill, calms the Paſſions, and ſtops the raging & boiling of the Blood*, hath a ſingular Force in it to preſerve, reſtore, or continue Health. But to this Deſign is there any thing in the World ſo powerful as this *Truſt* and *Confidence* in God?" To know my ſelf in his Hands, ſo that nothing can touch me, but it muſt come, as we may ſay, thro' his Hands? I beſeech you, whither would you ſend a Man for that inward Calm and Serenity, that is of ſo balſamick an Influence upon Health, but where *David* himſelf went for it, and every good Man muſt go? *Return unto thy Reſt, O my Soul!* 'Tis in this Ark only that the Dove can find Reſt for the Sole of her Foot; all beſides is Deluge, Tempeſt, Confuſion, reſtleſs Agitation. But here, enfolded in the Arms of Power and Faithfulneſs, lying down in the Boſom of Love, under the Wing of cheriſhing Providence, we may ſay, *tho' the Earth be caſt into the Sea, yet will I not fear*, as *David*; or, *none of theſe things move me*, as St. *Paul*; both Men of great Truſt in God, and both arrived to a good old Age.

Again:

Again: Phyſicians ſay, "That in the "Time of Infection 'tis neceſſary *to uſe* "*Cordials, and keep up the Spirits to a joyful* "*Pitch*, for that which keeps the Heart "chearful and merry, is of notable "Uſe againſt Contagion." This, we have already ſeen, is one Fruit of a good Conſcience: And truſting in God will rear it up to its Exaltation and Triumph, to *Joy unſpeakable, and full of Glory*; which a *Stranger* to this good Conſcience, and Confidence in God, *intermeddles not with.* And thus we have conſider'd how a good Conſcience is a Preſervative of Health, as a *natural* Means.

2. The maintaining a good Conſcience is a Preſervative of Health in a *moral Senſe*, as it tends to the Bleſſing of God, and the ſecuring of his Favour.

Godlineſs hath the Promiſe of this Life, as well as that to come, and it takes Place ſometimes in this Reſpect, for all thoſe Scriptures, that mention Health and Life, Quiet and Peace, as the Reward of Goodneſs, do expreſs God's declared Intention and Promiſe, and the Nature and Tendency of the thing: y *Length of Days is in her right Hand, and in her left Hand are Riches and Honour.* Wiſdom advances towards you with both

y Prov. 3. 16.

Hands full, and enforces her Offers with the moſt powerful Motives of *Riches and Life*; for upon both ſhe has a *moral Influence*, from the Bleſſing and Promiſe of God. Diſeaſes are the Rod of God's Correction, and Health the Gift of *his* Goodneſs, and the Reward often of *ours*. One way then to avoid the former, (Diſeaſes) muſt be not to provoke his Anger; one way to enjoy the other, (Health) muſt be to engage his Favour; *for in his Favour is Life*; z *keep ſound Wiſdom and Diſcretion, ſo ſhall they be Life to thy Soul, and Grace to thy Neck, for by me thy Days ſhall be multiplied, and the Years of thy Life ſhall be increaſed*; a *the Fear of the Lord prolongeth Days, but* b *the Years of the Wicked ſhall be cut off.*

The whole ninety firſt *Pſalm* has Truſt in God for the Premiſes, and long Life for the Concluſion, ver. 2. *My God, in him will I truſt*; ver. 3. *Surely he ſhall deliver thee from the noiſome Peſtilence*; ver. 16. *With long Life will I ſatisfy him, and ſhew him my Salvation.* The ſame Promiſe is made to Charity to the Poor, and keeping God's Sabbath, and ſeveral other Parts of Godlineſs that are put together in *Iſaiah* 58 *and then ſhall thy Light break forth as the Morning, & thine Health ſhall ſpring forth ſpeedily.*

z Prov. 3. 21. a *Chap.* 9. 22. b *Chap* 10. 27.

It

It is certain, let a Man be never ſo religious, he muſt be ſick and die, as well as the reſt of his Neighbours: But the Truth we advance by theſe Scriptures, is this, that Religion and a good Conſcience, as it has a *natural* Tendency to Health, in the Manner treated of above, ſo it has a *Moral* Connexion with it, made by the Promiſe of God and the Influence of his Providence, which keeps off Diſeaſes longer, or alleviates them when they do come, ſupports us under them, and prevents even their worſt Extremity, *dying to our Loſs.* Whereas, if we live to our ſelves, the Devil, the World, and Luſt, to no Purpoſe, or a vile One, we provoke God to cut us off in the Midſt of our Days; or whenever he does it, to our Deſtruction. To cloſe this Section: Tho' it muſt be own'd that Religion does chiefly reſpect the Good of the Soul, and is not thought ſo much to avail the Body, yet I dare affirm, however paradoxical it may ſeem, that the *Commands* of Chriſt effectually do as much towards the Health of the Body, as ever his *Miracles* themſelves did; *for theſe never healed more Diſeaſes, than the due Obſervation of thoſe have prevented and kept off.* c

c Quamvis autem religio animam præcipue ſpectat, & in corpora noſtra minus valere videatur, fidenter tamen

SECT. III.

The due Government and Moderation of the Paſſions, is a Preſerva ive of Health, which Philoſophy and Divinity do both preſcribe.

THE Government of the *Paſſions*, is a great part of practical Religion, as well as a good Direction in Phyſic. 'Tis a Preſervative from Sin, as well as from Diſeaſe, and without it, there can be neither Religion nor Health. The Seat of the Paſſions, and of Health, are ſo much the ſame: *viz.* the Blood and Spirits, that they muſt have a near Relation to, and Influence upon each other. The Perturbation of either, muſt affect both. It's all one if the Sediment be raiſed, whether it be by Agitation from without, or Fermentation within; if our *Paſſions* which have their Seat in the Blood and Spirits, be not under Government, it is impoſſible for thoſe Spirits and that Blood, to be in their natural State.

Our *Paſſions* are compared to the Winds

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tamen affirmabo (quod in paradoxis multi enumerabunt) præcepta Chriſti, rite obſervata, non pauciores morbis liberare quam miracula; quippe quæ tot occurrunt morbis, quot miracula medebantur.

Lucini Lucrum Hominis præcip.

in

in the Air, which when gentle and moderate, let them fill the Sail, and they will carry the Ship on ſmoothly to the deſired Port; but when violent, unmanageable, and boiſterous, it grows to a Storm, and threatens the Ruin and Deſtruction of all.

All the *Paſſions* of the Mind range themſelves under theſe two, *Love* and *Anger*, which the Schools diſtinguiſh by the Name of the *Concupiſcible* and the *Iraſcible*; all of them *Murderers from the Beginning*, as it was ſaid of him who firſt raiſed and armed them againſt our ſelves and our God.

It would look too remote to charge them with the firſt Introduction of all Diſtempers and Death, and yet it is ſo true, that I can't omit ſaying, that there had never been any Diſeaſes or Death at all in the World, had the Paſſions of Man been governed as they ought to have been. Appetite and eager Deſire, Pride and Ambition, have rival'd Plagues and Peſtilences, and all the Diſeaſes put together, for the Deſolation wherewith they have filled the World.

Paſſions in their Violence are themſelves Diſtempers, have the proper Symptoms, and are the Occaſion of many more. Luſt is a *Fever* in its ſelf, beſides the Diſeaſes of other Names, that are in its Retinue.

Envy, Pride, Anger, inordinate Grief, Fears, Hopes, Deſires, Joys in their Exceſs, have been mortal, have done the Work of Sword and Poiſon, as well as of Diſeaſes, and that not only in their long Continuance and diſtant Conſequences, but in their immediate Influence.

Exceſs of *Admiration* may fix the animal Spirits ſo immoderately in the Brain, as to hinder their uſual Influx into the other Parts of the Body.

Immoderate *Deſire*, what Languiſhings and Pinings does it create, as well as too eager Hopes? Whence it is ſaid, that Hope deferr'd, *makes the Heart ſick*. Immoderate *Joy* has coſt ſome their Lives. *Sophocles* having a Victory in a Performance, adjudged to him by the Applauſe of a whole Theatre, is ſaid to have died immediately with Exceſs of Joy. It is ſaid (though diſputed by ſome) that *Diagoras* died of the ſame Death, [d] for Joy that his three Sons had gained the Prizes in the Olympick Games. The People crouded about him with Acclamation and Applauſe of the Old Man's Felicity, and of his Family; poured out a Shower of Flowers upon him, and in a pleaſant Manner, and with

d Aul. Gell. Noct. Attic. l. 3. c. 15.

an

an Air of Congratulation, ſaid to him, *Die* Diagoras, *die, while you are ſo happy. Three Sons victorious in a Day!*— The Man died in earneſt with the Tranſports, as he was embracing his triumphant Children. *Chilon* the Philoſopher died much the ſame way.

There are modern Stories too of ſome, to whom exceſſive Joy has been fatal. The Dilatation of the Heart, and the Diſcharge of Blood and Spirits, thereby is ſo great, that the Seat and Center of Life is left abandon'd, the Blood and Spirits are not able to recover themſelves Time enough, and return to their former Station, or elſe Life is drowned by their too violent Ruſhing into their Chanels: There is an Inundation in ſome Parts while there is a Deficiency in others.

Pope *Leo* X. was at a Pleaſure-houſe a little way off from *Rome*, when an Expreſs arrived with Advice, that the *French* were driven out of *Milan* & *Pavia*; he receiv'd the News with that Tranſport that carried him off.

Grief will do the ſame Execution, though in a different Way, with Languor, Dejection, Pining, Waſting; where it is not moderated and over-ruled, it will wear away the moſt flouriſhing Conſtitution. Food ſhall not nouriſh, nor Air refreſh, nor any of

of the Faculties in Nature, perform their Functions. We then ſay, ſuch an one's *Heart is broke*, when they die of that Diſtemper which their Grief brought upon them. "There has not a Week of late "paſs'd (ſays Dr. *Patrick* in the Sickneſs Time) "but we are told in the Bills of "Mortality, that ſome are *dead of Grief:* "The Weight of Sorrow has ſunk many "down to their Graves".[e] *By Sorrow of Heart the Spirit is broken*; the Heart is ſuffocated, Life ſtrangled, by the too great Contraction of the Muſcles, and the retiring of the Blood & Spirits to that Part, in too great Quantity, & thereby at the ſame Time the outward Parts being robbed of their natural Heat, and proper Recruits, grow weak and languid.

Walthmeidt and *Baglivi* obſerve, that Diarrhœa's from immoderate Grief, are incurable, and that principally from a Suppreſſion of Perſpiration; Grief contracting the Skin, as all troubleſome Paſſions of the Mind do; ſo that the perſpirable Matter returned, will be thrown upon ſome other Glands, and if on thoſe of the Inteſtines, will continue a Diarrhœa. f And another very learned Man ſays, that *an heavy*

e Prov. 15. 13. f *Dr.* Wainright's *Non Naturals.*

Heart

Heart drieth the Bones: g It conſumes the Spirits, waſtes the Body, contracts the Heart, hinders all the healthful Operations of Nature.

Immoderate *Cares* and *Fears* are very prejudicial to Health; h and if we would preſerve Health, we muſt learn to *give them to the Winds*, in the Phraſe of the Poet, or *caſt them upon God*, in the better Phraſe of the beſt Author in the World.

It is in the Nature of exceſſive Fears, to withdraw the Nouriſhment from the extreme Parts, and ſummon it inward, and ſo to leave the outward deſtitute of Blood and Spirits. The Symptoms are Paleneſs, Trembling, diſordered Pulſe, ſometimes to be ſpeechleſs with Convulſions. What Sorrow does by degrees, Fear has done more on a ſudden: They ſeem to differ not in Kind, but in Degree.

And if any of theſe ſingly can do ſo

g Prov. 17.

h *Si vis te reddere ſanum,*
Curas tolle graves, iraſci crede prophanum.
Schol. Salern.

Curæ enim corpus vehementer extenuant & exſiccant; Somnum impediunt, perpetuiſque vigiliis conficiunt, vires deſtruunt; Febres etiam accendunt, & graviſſimis valetudinibus initia præbent, melancholiam generant, pariterq; calorem innatum reſolvunt, & extinguunt, & magis ſi diutius durarunt. *Galen. Aph. l. 2. Com.* 26.

much

much Miſchief, what Execution will a great many of theſe Paſſions do, when they break looſe at once; when Envy, Hatred, Malice, Revenge, Diſcontent, Ambition, Pride, are all at work together? What Diſorders in every Part? What Diſtempers, not only in their diſtant Conſequences, but in their immediate Influence? What irregular Motions of the Heart? How confuſed the Spirits? The Lungs oppreſſed, the Stomach inflated, the Blood boiling, the Nerves, by which the whole Machine is moved, have loſt their due Spring and Extenſion. Theſe Diſorders, and many more, are viſible in little Animals, by the help of Glaſſes. *Plutarch* adviſes any one in a Paſſion to behold himſelf in a Glaſs, and ſee how he looks. Thoſe Diſeaſes are obſerved to be moſt dangerous which produce Alterations in the Countenance, whereby it appears to what Streſs Nature is put by exceſs of Paſſion, and conſequently, no wonder it is by Phyſicians reckoned the worſt Enemy to Health both of Body and Mind. Pride, Paſſion, Avarice, Intemperance, Luſt, ſeldom or never enter our Weekly Bills, becauſe the Queſtion *What they dyed of*, is anſwered, not by the Account of what *brought* the Diſtemper, but by the Diſtempers themſelves; while

while the Paſſions and Luſts that brought thoſe Diſtempers are not mentioned; which is much the ſame, as if when a Man is *ſtabbed*, you ſhould give it in, that he died of *Loſs of Blood*, *of Fainting* in his Spirits, without naming the Cauſe of either. i

An k ingenious Obſerver upon the *Weekly Bills* of Mortality informs us, that in 20 Years there dyed 229250. Of this Number but two are ſet down to the Article of *Exceſſive Drinking*: But can any one imagine *that kind* of Exceſs to have done no more Execution in 20 Years? No doubt if the Matter were truly ſtated, and the Informations of the true Cauſes of their Deaths fairly given in, ſeveral Hundreds, might be ſet off, from the Articles of *Gout*, *Stone*, *Palſy*, *Apoplexy*, *Conſumption*, and ſuch other Diſeaſes, generated by Drinking, and ſet down to the Account of *Exceſſive Drinking*, as having directly brought thoſe Diſeaſes of which they are ſaid to die: The like Remark may be made concerning the Paſſion of *Grief*, of which there died within that Period

i *The Mareſchal* d'Eſtrees, *Miniſter of* France *at* Rome, *carried himſelf ſo rudely and proudly to the Pope* Paul V *that it is ſaid, the Pope fell into ſuch a Paſſion againſt him, that he vented his Paſſion and his Life at the ſame time.*

k *Captain* John Graunt.

279. 1 But how much greater a Number would they amount to, who might be fairly reckoned to die of Grief, if we take thoſe into the Account, who, died of ſuch Diſeaſes as Grief threw them into, or brought upon them? *Worldly Sorrow worketh Death.* 2 *Cor.* 7. 10. *And Heavineſs in the Heart of Man maketh it ſtoop.* Prov. 12. 25. Philoſophers and Phyſicians agree in the hurtful Influence of Grief upon the Health of the Body; 'tis the Moth to the Garment. Chriſt was a Man of Sorrows and acquainted with Griefs; and this ſome think was, the Reaſon that he appeared as a Man of fifty, when he was little more than thirty Years old. *Joh.* 8. 17.

Envy does the Work of Conſumptions; for this Reaſon it is always painted a lean and meagre Fury, preying upon its own Fleſh; as on the other hand, good Humour, and Benevolence of Spirit, if there be nothing to hinder its natural Effect, is generally allowed the way to grow fat, and obtain a good Conſtitution. The Scripture confirms the common Opinion, when it ſays, *That a ſound Heart is the Life of the Fleſh, but Envy is Rottenneſs to the Bones.* m And they that ſee the Proſperity of others, and

1 Graunt's *Tables.* m Prov. 14. 30.

envy

envy and grieve at it, the Pſalmiſt ſays, *Let them gnaſh their Teeth and melt away, the Wicked ſhall ſee it & be grieved, he ſhall gnaſh with his Teeth and melt away.* n The mortal Effects of no Diſeaſe can be expreſſed in ſtronger Terms, than to ſay, it rots and *melts away* the Patient. *Anger* ferments the whole Maſs of Blood, throws it into a Fever, ſwells every Vein, and ſtrains every Nerve. Keep your Eye upon the angry Man in his Fit, and you will ſee all the Symptoms of ſome of the moſt formidable Diſtempers, Madneſs, Frenzy and Convulſions, to ſay nothing of the Miſchiefs done to others in the Paroxyſm; the redning Eyes, the fiery Look of a Serpent, the Countenance pale or flaming, the Lips livid and trembling, the Mouth foaming, the Speech abrupt and broken, from a Breaſt heaving and working as if it were ready to burſt; the violent Poſtures of Hands and Feet ſtriking one againſt the other, or ſtamping the Ground; would not a Stander-by be ready to aſk the Name of that *Diſtemper*, which had ſo many, and ſo bad Symptoms?

'Tis obſerved of *Moſes* that he was 120 Years old, and yet *his Eyes was not dim, neither was his natural Force abated.* o And

n Pſ. 112. 10. o Deut. 34. 7.

that this was not only the general Reward of his Obedience, but a particular Effect of that Meekneſs and Quietneſs of Spirit for which he was ſo famous. p This being a Grace, which as much as any other, is *Health to the Navel and Strength to the Bones.* The Noble Venetian *Aloiſius Cornaro*, in *Thuanus*, could write himſelf more than an hundred Years old, and he himſelf, as well as his Hiſtorian, aſcribes it in part to his great Moderation in this Reſpect, the calm Serenity of his Temper, as well as the Government of all his Paſſions. q

How often has the whole College been baffled, every Preſcription ineffectual, and after repeated Tryals of the beſt Means, it has been found out that the Paſſions of the Mind have both brought and fed the Diſtemper, and that there is no curing the Body without the Mind? *Galen* ſpeaks of ſeveral Perſons whoſe Paſſions of Mind have rendered their Bodies diſeaſed, and that he

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p *Mr.* Henry.

q Infirmitates ex Intemperantia in Adoleſcentia contractas Aloiſius ſobrietate & victus moderatione emendavit. Propenſionem ad iram ſubitam rationis vi temperavit, ut quam infima valetudine & ira impotenti in florente ætate fuerat, tam proſpera corporis conſtitutione, & miti natura, in ſenectute fuerit. *Thuan. l.* 38.

cured

cured them by calming firſt of all thoſe diſorderly Motions: So, ſays he, r did *Æſculapius*, the God of my Country, relieve thoſe whoſe violent Agitations of Mind raiſed intemperate Heats in their Bodies; and he did it, as *Pindar* ſays, *malakais epaoidais*. Reaſon and Grace will help one to thoſe *ſoftning Charms*. A good Spirit, an eaſy Mind, a Benevolence and Sweetneſs of Diſpoſition, and a due Government of thoſe Paſſions that would throw us off our Temper are things of the greateſt Conſequence, both to the Preſervation of Health, and to the Enjoyment of it, when we have it.

SECT. IV.

The Obſervation and Experience of what has been agreeable or hurtful to our Health, is another good Means for its Preſervation. s

IT is in this reſpect we ſay, *every Man muſt be his own Phyſician*, and that a Man is either a *Fool or a Phyſician* at thirty Years of Age; becauſe it is ſuppoſed, that by this time, a Man muſt be a Fool indeed, muſt

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r De Sanitat. Tuend. l. 1. c. 8. in Hiſtor. de Phyſic.

s Socrates, ut Valetudinis curam haberent, partim á peritis quæ poſſint diſcerent, & partim ſinguli per omnem vitam ſe ipſos qui obſervarent, quinam cibus,

have obſerved what is agreeable or diſagreeable to himſelf, as to the Quantity, Quality, Time, and Seaſon, or Frequency of any thing.

——*Memor illius Eſcæ*
Quæ ſimplex olim tibi ſederit.——
Hor. l. 2. Sat. 2.

Galen is ſaid to have lived from the 28th Year of his Life, to a good Age, meerly by this Rule; though before he uſed to be afflicted with annual Diſtempers, and had no very good Conſtitution from the firſt. The Phyſician certainly underſtands human Nature, and the Cauſe and Cure of any ſingle Diſtemper, better than the private Perſon; but there are Particularities in all Conſtitutions, which a Man muſt obſerve for himſelf, and have a ſuitable Regard to in Meat, Drink, Labour, Reſt, Air, Exer-

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cibus, qui potus, qui labor, iis conduceret; & quo pacto his utendo, quam optima valetudine uti poſſent.

Suſtentatur valetudo notitia ſui corporis, & obſervatione eorum, quæ, aut prodeſſe aut obeſſe ſolent: & Continentia in omni Victu, atq; Cultu, corporis tuendi cauſa. Cic. off. l. 2.

Iſis *the Wife of* Oſiris *firſt King of* Ægypt, *was called Hygeia, for teaching the People to* diſtinguiſh Food, *to avoid the* pleaſing hurtful, *as in* Ægypt *they which were the moſt* pleaſing, *were obſerved to be moſt* hurtful.

ciſe,

ciſe, Cold, and Heat, with reſpect to all which a Man may know himſelf better than any Body elſe can.

This has been known to preſerve ſome very tender Conſtitutions for a great while, and has ſpun out a very ſmall and feeble Thread to a very great Length, while ſome others, too robuſt and ſtrong to be thought to need ſuch Regularity, have been ſnapt aſunder in the midſt of a Confidence of a much greater Length of Time. So the fineſt *Venice* Glaſs has been preſerved as long as an earthen Pitcher, with careful handling; eſpecially when thoſe Methods of Life which we mean by *careful handling*, are made cuſtomary and habitual, till they become eaſy, natural, and pleaſant, which leads me to another Direction.

Sect. V.

Render cuſtomary and familiar all thoſe Methods of Living that you have thus obſerved agreeable and uſeful, towards the Continuance or Improvement of Health. t

THESE Methods are of little or no Uſe, when obſerved only by Fits and Starts, taken up for a little while, and then dropt

t Optimum Vitæ genus eligito & Conſuetudo faciet jucundiſſimum.

again and given over. We muſt conquor the Difficulty of the firſt Attempts, by Reſolution and a manly Senſe of Things; and when once any Methods are become habitual, they become a ſecond Nature, pleaſant and eaſy of Obſervation: By which it comes to paſs, that thoſe Methods of living that would coſt an unpractiſed Perſon a great deal of Self-denial and Mortification, will have no Difficulty in them to you, who by conſtant Practice have made them habitual.

Cornaro the noble *Venetian* I mentioned before, had brought himſelf when young, into a very ill State of Health, *But*, ſays he, *as ſoon as I reſolved to believe Phyſicians and thought it a Diſgrace not to have Courage enough to be wiſe, I accuſtom'd my ſelf ſo much to live ſoberly, that I contracted an Habit of ſo doing, without any Trouble or Violence offered to my ſelf.*

SECT. VI.

Temperance and Moderation in the Uſe of all ſenſitive Delights.

THIS Government of Appetite and Inclination, as to the Pleaſures of Senſe, has at once the Nature of a *Chriſtian Grace*, a *moral Virtue*, and a *medicinal Preſcription*, and

and may therefore be reckoned a Preſervative of the Health both of Body and Mind.

As it is a *Chriſtian Grace*, you find it among the reſt of the Fruits of the Spirit, without which none of the reſt can either thrive or ſubſiſt; *the Fruits of the Spirit are Long-ſuffering, Gentleneſs, Faith, Meekneſs, Temperance.* [u] It is one of the Pearls upon that goodly String, *add to your Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Patience.* [w] And it is made one of the conſtituent Virtues of Religion, at the Foundation of all the reſt: *The Grace of God that bringeth Salvation, teacheth us, that denying all Ungodlineſs and worldly Luſts, we ſhould live godly, righteouſly and ſoberly.* [x]

Moral Writers call it the *Store-houſe of all Virtue.* Its own proper Names beſpeak its Excellence. It it ſometime expreſſed by a Name that includes the Idea of [y] Wiſdom. It muſt indeed be a Piece of great Wiſdom, to cultivate that which is ſo much to the Advantage of Body and Soul.

In this all Ages and Authors agree, the Advantages of Temperance to bodily Health.

"A Man has but three or four Things to "chuſe out of (as Sir *William Temple* ob-

u Gal. 5. 22.
x Tit. 2. 12.
w 2 Pet. 1. 6.
y Sophroſunee.

ſerves)

" ſerves) to *exerciſe* much, to be very *Tem-*
" *perate*, to take *Phyſick*, or be *ſick*: And
" now the Choice is left to every one as he
" pleaſes, and a Man cannot be long in ſuſ-
" pence, that conſiders the Trouble of Ex-
" erciſe, the Uncertainty and Nauſeouſneſs
" of Phyſic, and the Danger and Pains of
" Sickneſs.

We don't mean by Temperance, a mortifying Abſtemiouſneſs. Temperance allows to Nature all that is neceſſary, not only for Support, but Refreſhment, agreeable to the Rules of Health already mentioned. It forbids only thoſe undue *Repletions* that lay in the Principles and Seeds of Sickneſs and Death: It's one of the firſt of *Hippocrate*'s Rules of Health, *Non ſatiari cibis.* He means only, that we ſhould not feed Diſtempers, by glutting our ſelves, and indulging the Wantonneſs of Appetite.

The firſt Phyſicians by Debauch were made,
Exceſs begun, and Sloth maintains the Trade.
Dryd.

The Difficulty is to know where *Neceſſity* and *Refreſhment* end, and when *Exceſs* begins [z] There's no great Matter if we ſhould ſtop a Degree or two on this Side the

z Neſcit cupiditas ubi finiatur neceſſitas.

utmoſt

utmoſt Bounds. Sir *William Temple* ſtopt at the fourth Glaſs; I drink one Glaſs (ſays "he) for *Health*, a Second for *Refreſhment*, "a Third for a *Friend*, but he that offers a "Fourth, is an *Enemy*.

Gorgias Leontinus was become a Proverb among the People, for Strength and Vigor at a very great Age: Every Body was inquiſitive into the manner of living that had brought him to 108 Years with ſo hail a Conſtitution: His Account was, [a] That he only obſerved this one Rule, never to do any thing *merely for Pleaſure*. By this means he was indeed out of Danger from one of the greateſt Banes of Health in the World, and enjoyed the moſt exquiſite Pleaſure in Nature, which conſiſts in the Satisfaction of purely natural Appetites; but at the ſame Time we may abate of the *Rigour*, without loſing any Thing of the *Benefit* of this Rule, by bringing *Temperance* into our *Pleaſures* themſelves. Temperance does not baniſh, but regulate our Pleaſures; and doubtleſs Pleaſures themſelves under Regulation, are friendly to Health.

The Proverb ſays, *He that would eat much, muſt eat little*; (i. e.) he will live longer, and ſo eat more than he, who by indulging

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[a] Schol. Salern. Præf.

to

to Appetite, ſhortens his Days. He is likely to live longer, both as a Reward from Heaven upon the Duty of Temperance, and as a natural Means of Health, as it keeps out thoſe Humours that diſorder and oppreſs Nature, and hinder its Operations with Freedom, Eaſe, and Pleaſure.

Cornaro would ſometimes ſay merrily to his Friends, *That of all Parts of a Feaſt, that which one leaves does one the moſt good.*

Hence it is that one ſeldom ſees in Cities, Courts, and rich Houſes, where People eat, and drink, and indulge to the Pleaſure of Appetite, that perfect Health and athletic Soundneſs and Vigour which is commonly ſeen in the Country, in the poor Houſes and Cottages, where Nature is their Cook, and Neceſſity is their Caterer, where they have no other Doctor but the Sun and freſh Air, and no other Phyſic, but Exerciſe and Temperance.——It has been obſerved in the earlier Ages of the Church, that none lived ſuch long and healthful Lives, as Monks and Hermits, who had ſequeſtered themſelves from the Pleaſures and Plenties of the World, to a conſtant aſcetick Courſe of the ſevereſt Abſtinence and Devotion.—I ſhall tranſcribe what follows from the ſame ſmart Author, [b] becauſe it touches upon an

[b] *Dr.* South. *Vol.* 2.

Head

Head that I ſhall make no other Room for but in this Place, which ought not wholly to be omitted: He goes on thus.

"Nor is Exceſs the only thing by which "Sin mauls and breaks Men in their "Health, and the comfortable Enjoyment "of themſelves thereby, but many are alſo "brought to a very ill and languiſhing Ha-"bit of Body, by mere Idleneſs; and Idle-"neſs is both it ſelf a great Sin, and the "Cauſe of many more. The Huſbandman "returns from the Field, and from manu-"ring his Ground, ſtrong and healthy, "becauſe innocent and laborious. You "will find no *Diet-Drinks*, no *Boxes of Pills*, "nor *Gally-pots* amongſt his Proviſions: "No, he neither *ſpeaks* nor *lives French*, he "is not *ſo much a Gentleman* (forſooth). "His Meals are coarſe and ſhort, his Em-"ployments warrantable, his Sleep certain "and refreſhing, neither interrupted with "the Laſhes of a guilty Mind, nor the "Aches of a crazy Body, and when Old "Age comes upon him, it comes alone, "bringing no Evil with it but itſelf: But "when it comes to wait upon a great and "worſhipful Sinner (who for many Years "together has had the Reputation of *eating* "*well* and *doing ill*, it comes (as it ought "to do to a Perſon of ſuch Quality) atten-

"ded

" ded with a long Train and Retinue of " Rheums, Coughs, Catarrhs, and Dropſies, " together with many painful Girds and " Convulſions, which are at leaſt called the " *Gout*. How does ſuch an one go about, " or is carried rather, with his Body bend- " ing inward, his Head ſhaking, and his Eyes " always watering (inſtead of weeping) for " the Sins of his miſpent Youth? Old Age " ſeizes upon ſuch a Perſon, like Fire upon " a rotten Houſe; it was rotten before, " and muſt have fallen of it ſelf; ſo " that it is no more than one Ruin pre- " venting another." Very much to the ſame Cauſe, though not to that only, may we aſcribe the long Lives of thoſe Patriarchs before the Flood, when they lived ſo many hundred Years; *viz.* the Temperance of their Diet, and the Simplicity of their Manner of Life. They had not then found out thoſe Arts of ſhortening Life, that will now let Men live but a little while, and of that little, but a ſmall Part of it well. *Cornar*'s Lamentation over *Italy*, is calculated for other Meridians beſides *Rome* and *Naples*.

" O unhappy *Italy*! Doſt thou not per- " ceive that Gluttony and Exceſs robs thee " every Year of more Inhabitants, than " War, Peſtilence and Plague? Thy true

" Plagues

" Plagues art too frequent Feaſting, which
" are ſo extravagant now, that no Tables
" are made large enough to hold the Num-
" ber of our Diſhes. We not only prodi-
" gally heap upon them, but are forced to
" raiſe them one upon another, in Pyramids.
" What Madneſs, what Fury is this? Re-
" gulate thoſe Diſorders, if not for God's
" ſake yet for your own, becauſe no Sin is
" more offenſive to him, none more perni-
" cious to your ſelves. c

Every one that dies in his Bed, does not die a natural Death. Daggers and Halters, or Poiſon, are not the only Violences the Body can ſuffer. The Diſorders of Intemperance are altogether as properly Violences, though the Man dies in his Bed.

Over how many Graves may it be written, *Here lies ſuch an one that killed himſelf by drinking. Here lies one that died of intemperate Pleaſures.* No, ſays a Stander by, it was a Fever. I aſk what brought that Fever? and ſo of any other Diſeaſe of which the Intemperate are ſaid to die.

Can ſuch with any Face quarrel with God's Providence, for making their Lives ſo ſhort, when they by their Intemperance make it yet ſhorter? Would one believe

c Cornaro *of Long Life.*

that ſome of theſe have only their Portion in this Life, to ſee them cut it ſo ſhort? Would any Man ſhake the Glaſs, which, when run out would bring on his Execution? Of all People, they ſhould make the moſt of this Life, who have no Hopes of another. But if it were only to be puniſhed with the Loſs of Health, how great a Bleſſing is melted down in the tranſient Pleaſure of a Guſto of Palate, or a wanton Fancy? A Pearl in a Draught with *Cleopatra*, or a Kingdom for one Cup with *Lyſimachus*, *oh quantum ob quantillum!* to ſurrender Health for a Cup too much!

Æſculapius, as *Plato* in his *Common-wealth* repreſents him, would not allow Phyſicians to thoſe who were ſick only through Luxury and Intemperance: *Let them die* (ſays he) *they neither deſerve, nor ought to be cured, whoſe Diſeaſe was their Choice, and whoſe Recovery would be but a Return to their Crime.* And truly, abating the Proſpect of their growing ſober, and good for ſomething, it were not Matter if ſuch Examples were removed out of the Way, and ſuch Conſumptions of the good Creature (*Fruges conſumere nati*) were let die for the Good of the Publick. *Æſculapius* thought Phyſic was not made for ſuch, and that it was not his Duty to cure them, tho' they were

were as rich as *Midas.* I ſhall cloſe this Head with a fine Paſſage of Temperance out of Sir *William Temple.*

d " *Temperance*, thou Virtue without " Pride, & Fortune without Envy. That " giveſt Indolence of Body, and Tranqui- " lity of Mind. The beſt Guardian of " Youth, and Support of old Age. The " Precept of Reaſon as well as Religion, " and Phyſician of the Soul as well as the " Body. The tutelar Goddeſs of Health, " and univerſal Medicine of Life. That " clears the Head and cleanſes the Blood. " That eaſes the Stomach and purges the " Bowels. That ſtrengthens the Nerves, " enlightens the Eyes, and comforts the " Heart; in a Word, that ſecures and " perfects Digeſtion, and thereby avoids " the Fumes and Winds, to which we " owe the Cholick and Spleen; thoſe " Crudities and ſharp Humours that feed " the Scurvy and the Gout, and thoſe ſlimy " Dregs, of which the Gravel and Stone " are formed within us. Diſeaſes to which " Mankind is expoſed, rather by the Vici- " ouſneſs than by the Frailty of our Na- " tures; and by which we often condemn " our ſelves to greater Torments and Miſ-

d *Sir* William Temple.

"eries of Life, than have perhaps been "yet invented by Anger or Revenge, or "inflicted by the greateſt Tyrants upon "the worſt of Men."

The due Obſervation of theſe Preſervatives will ſometimes prevent the Neceſſity of the more coſtly and diſguſtful Means; or at leaſt render them more efficacious when they muſt be uſed; or, which is indeed of greater Conſequence to us than either, will make us better diſpoſed for that Sickneſs and Death that muſt be no longer deferr'd.

SECT. VII.

On proper Occaſions, which call for the Direction, Advice, and Skill of the Learned, we ought to conſult thoſe who profeſs the Arts of reſtoring and preſerving Health.

THE Art of Healing is one of the Gifts of God to a miſerable World; to relieve us under, or ſave us from, Diſtempers, which Sin has brought upon our Nature. The Jews ſay, *God created the Phyſician. It is he that giveth Science to Men, and it is he that healeth Man.* e The

e Ecclus. 31. 1, 2.

Pagans

Pagans aſcribed it to the Gods, as their Invention, or made Gods of thoſe who were the Authors of any conſiderable Diſcoveries or Improvements in it. f

'Tis not to be doubted but the firſt Phyſician, and the firſt Patient too, are to be found in the Perſon of the Firſt Man; *Adam*, when he became mortal, no ſooner found any Ailments about him, but he would uſe all the Knowledge he had in Nature to find out ſome Remedy and Relief.

I am of Opinion, that there are no Maladies incident to our Bodies, but the Goodneſs of God hath provided Remedies or Alleviations for them, that lie in ſome Part of the Creation or other. The ſame God has, in his wiſe Providence, given Inclination, Opportunity and Ability, to ſome Perſons, to ſtudy, and find out thoſe healing Properties, and to render them uſeful by a proper Manner of Application. And

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f Inventum Medicina meam eſt Opiferque per Orbem
Nominor.———

My Lord Bacon *in* Hiſt. Vit. & Mortis, *calls the Phyſicians*, Omnipotentiæ & Clementiæ divinæ adminiſtros in vita hominum proroganda & inſtauranda.

as ſecret Treaſures lie hid in the Bowels of Mountains, which would have been for ever ſecret, but for Induſtry or Providence; ſo there are Treaſures of Health and Relief, lodged in the animal, vegetable and mineral Kingdoms, that had never been diſcovered but by Induſtry or Providence.

It muſt be owned, to the Mortification of the Pride of Man, that ſome of the nobleſt Things in Phyſic are owing merely to providential Diſcovery; but on the other Hand, it muſt alſo be allowed, that the ſame good Providence has bleſſed the Induſtry of ſome Perſons in the Knowledge of Diſtempers, and Methods of their Cure, and in purſuing Experiments to ſome very uſeful and excellent Purpoſes.

It is true, we are not to depend entirely upon the Phyſician, nor muſt we neglect him. *We live not by Bread alone, but by the Word out of God's Mouth*, and yet, if we refuſe our Food, we ſtarve. We are healed not by Phyſic alone, but by the ſame Word out of God's Mouth; and yet, if we neglect to uſe the beſt Means within our Reach, we die.

It muſt be a great Degree of Ignorance, as well as Ingratitude to the Goodneſs of God, and the Labours of the Learned, to queſtion

queſtion whether they who ſtudy the Natures and Properties of Things, with reference to our Make and Fame, muſt not know more of it than others. They who have ſo often taken the Machine to Pieces, examined the Structure, Uſe, and Operation of the Parts; they who have hunted out the Properties of Herbs, Minerals, and Drugs; they who have ſtudied the Cauſes, Symptoms, and Effects of Diſtempers; they, who to their Reading, Enquiries, and Experiments, have by Practice joined the conſtant Obſervation of the Proceſs, Courſe, and Criſis of Diſtempers; to queſtion (I ſay) whether theſe Perſons muſt not be allowed to know more of the Matter than others, notwithſtanding Miſtakes in ſome Caſes, and Darkneſs in others. As an Artiſt can tell where the Diſorder of a Watch lies, whether in the Spring, Balance, or any of the Wheels, better than one that has never ſo much as ſeen it taken to Pieces and put together.

Nature will certainly very much help it ſelf, and Art will very much help Nature; and the Intention of Art is to aſſiſt Nature againſt what is unnatural, to ſupply where it is wanting, to remove Obſtructions, to eaſe it of any Load or Burthen, and promote its own Forces and Operations.

Hence

Hence the Name *Phyſician*, or Naturaliſt, g one whoſe Study it is to reſtore and preſerve the Body in its natural State and Condition. h

i Life is ſhort indeed, Art is long, Occaſion and Opportunity fleeting, Judgment difficult, Miſtakes have been many, the Catalogue of incurable Diſtempers, and of thoſe that are the *Opprobria Medicorum*, is large; the Art, in a great Meaſure, conjectural, and the Dependence of many, on their Phyſicians, is ſuperſtitious and ridi-culous;

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g *Heathen Mythology has made* Hygëia & Panacea *two Siſters; the one preſided over the Preſervation of Health, the other over the Reſtoration of it; both the Daughters of* Æſculapius.

h Duæ Medicinæ Partes conſtituuntur Principes, Ugieina ſcil. atque Therapeuſis, quarum illa preſervat a Morbis, hæc eoſdem profligat. Etmull.

It has been diſputed, whether Converſation *of Health belongs to the Phyſician's Province or no; this was formerly claimed by the* Gymnaſticks, *who preſided over the Exerciſes for Health. Phyſicians, on the other Hand, ſay, the* Gymnaſticks *were only their Servants in that Buſineſs.* Galen *has written a whole Book upon this Controverſy,* ad Thraſybulum.

Firma valent per ſe nullumq; Machaona quærunt,
Ad medicam dubius confugit æger opem.

Ovid.

i Hipp. Aph. 1.

culous; and ſeveral of the Healing Faculty may have drawn Contempt upon their own Profeſſion: And yet, for all the Raillery theſe Things are liable to, I cannot but think it a Sort of Prophaneneſs to put a Slight upon the Gift of God, and the Labours of Men, who, though they don't know all Things, yet many important Things, that are Myſteries to the Vulgar, are very plain and eaſy to them.

Buchanan was doubtleſs a polite Man, and had a very great Genius, but it was no Part of his Senſe that he defied the Phyſicians, in his laſt Fever, and refuſed all their Aſſiſtance. They knew Wine was mortal to him, as well as he knew how to make a Verſe. They talk'd like Phyſicians, he would die like a Poet. He takes a Bumper in Bravado, and is ſaid to expire with the Glaſs in his Hand, and thoſe Lines of *Propertius* in his Mouth;

Cynthia prima ſuis miſerum me cepit Ocellis,
Contactum nullis ante Cupidinibus.
Tum mihi conſtantis, &c.

He might as well have fallen upon his own Sword.

k *Give Place to the Phyſician, for the Lord hath created him. Let him not go from thee,*

k Eccluſ. 38. 13, 14.

for

for thou haſt need of him. There is a Time, when in their Hands there is good Succeſs; for they ſhall alſo pray unto the Lord, that he would proſper that which they give for Eaſe and Remedy, to prolong Life.

There was a Time, it ſeems, when there were praying Phyſicians, as Men that owned the Power of Life and Death to be in the Hand of God, and that all the Means were ordained by him, ſubordinate to him, and incapable of doing any Manner of Service without him. I hope the Number of ſuch now may be greater than we are generally apt to imagine; and for their Sakes I ſhall add the following good Remark of a dignifyed Writer. [1]

"I take the wiſe Man here to have left "us a good Hint for making Choice of "ſuch Phyſicians who are likely to profit "us by their Prayers, as well as by their "Preſcriptions. For ſure it argues too "little Senſe of the Hand of God, in all "Events of this Kind, when we lay our "Lives at the Mercy of impious Wretches, "who do not only ſeem to have no Rever-"ence for, or Regard to God, but live in "open Contempt and Defiance of his Ma-"jeſty, and are much more like to draw

1 *Dean* Stanhope's *Epiſtles and Goſpels.* Vol. 3. "down

" down a Curſe by their Prophaneneſs and " Irreligion, than to give us any reaſona- " ble Proſpect of a Bleſſing upon their " Undertakings.

SECT. VIII.

Prayer for Health, and a Bleſſing upon the Means of it, ought to be reckoned among the Preſervatives.

IT is a Bleſſing worth aſking for; to neglect this, is in Effect to ſay, We will be well, whether God will or no. If to do nothing but pray towards Health is ridiculous, [m] not to do it at all is impious. An Heathen would not place his God in ſuch a Rank of Inſignificancy. Should we not go to the great Phyſician? Has he not called himſelf our Phyſician? *I am the Lord that healeth.* That Health that could not be commanded by Power, nor bought with Riches, nor conveyed by Phyſic, has been often fetch'd down by Prayer. *The effectual fervent Prayer of the righteous Man* has availed much, to ſave the Sick, and preſerve the Well.

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m——— ———Alitur vitium, vivitque, tegendo; Dum medicas adhibere manus ad vulnera paſtor Abnegat, & meliora Deos ſedet omina poſcens.

Virg.

Nor

Nor let it be thought an Errand too mean to come to Chriſt upon. For it is in a Manner as valuable as our *daily Bread*, which we are commanded as daily to aſk for as to work for. Let a Man's Trade or Eſtate be what it will, ſtill he muſt ſay, *Give us this Day our daily Bread.* 'Tis God's Gift, by whatever Hand it comes. Daily Bread would not be worth aſking for, if it were only to feed Miſery, and nouriſh Diſtempers. Many had never come to Chriſt at all, while he was upon Earth, if their Diſeaſes had not brought them; and when they did come, they carried away a Cure for Soul and Body at the ſame Time.

But while we pray for Health, let us not deſtroy both that & our Prayers by throwing it away in the Manner of our Living. *Diogenes* had Reaſon to laugh at thoſe who came and offered Sacrifice for Health, and at the ſame Time fed ſo intemperately upon the Sacrifices, that they eat and drank away the Health they were offered for. [n] This is the Caſe of ſaying Grace over a ſpread Table, that is turned to a Debauch. A Man may with equal Senſe pray to be invulnerable. You pray for Health and

n Thuein men toi Theois uper Ugieias, en autee de tee Thuſia kata tees Ugieias deipnein. Laert. l. 6.

Vigour,

Vigour, ſays *Perſius*, laughing, Why it is a Jeſt! this Array of Diſhes, this Luxury, won't ſuffer it, if *Jupiter* himſelf were never ſo much inclined. o

CONCLVSION.

THUS have I gone through this Subject of Health. My chief Deſign in it was to increaſe our *Value* for the Bleſſing, to direct how to avoid the *Sins* of it, and to aſſiſt towards the beſt Improvement of it, in the *Duties* that belong to it. Above all, that we loſe not ſo happy an Opportunity as a Time of Health, to ſecure Bleſſings that are beyond even Health it ſelf; eternal Health and Pleaſure, both of Body and Mind!

If any ſay that ſome Perſons, who practiſe all theſe Things we call Preſervatives, do yet ſicken and die as well as others, and ſome that mind none of them are healthful: I anſwer;

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o Poſcis opem nervis, corpuſque fidele ſenectæ: Eſto, age; ſed grandes patinæ, tucetaque craſſa Annuere his ſuperos vetuere, Jovemque morantur. *Perſ. Sat.*

We have all along allowed for Caſes of Reſerve in the Divine Providence, which often over-rules even the moſt natural Connexions and Tendencies, and diſpoſes them in a Method beſide and above the Diſcourſes of Mens Reaſon.

The ſame Obſervation may be made on thoſe Preſervatives that are purely Medicinal. They themſelves do not always reach the Intention, and anſwer the Deſign. It is not the Pretence either of Divinity or Medicine, to give Immortality to Men in this Life, tho' the Preſcriptions of both may have a Tendency to Health and Welfare.

Some, who mind all theſe Preſervatives, ſicken and die! Granted; but ſo do they who eat and drink, exerciſe and change the Air, and uſe the beſt Phyſic; and yet, who ever deny'd thoſe to be Preſervatives of Health and Life? Food, Phyſic, Exerciſe, and Air, will be Means of Health to the End of the World; and yet *'tis appointed for Men once to die*, and 'tis appointed to Man to uſe theſe Means of Life & Health. They are both appointed.

I have endeavour'd to make this Subject as practical as I could, and to order the Matter ſo, as to make the Thoughts about bodily Health, as uſeful as I could

to

to the Proſperity of the better Part. I ſhall cloſe all with three Words.

Take *Care* of your Health, ſince it is ſo valuable. Make the *moſt* of it, ſince it is ſo uncertain and frail. Long, pray for, and endeavour the enſuring of that State and World, where there is Health without Sickneſs! Eternal Health, without the leaſt *Shadow of Death.*

1. Take Care of it, ſince it is ſo *valuable.*

If the Diſplay of the Value and Bleſſing of Health ſhall make Men a little more careful of it, and more thankful for it, and more uſeful with it; it will add ſomething to the Benefit and Advantage of Mankind, and the Glory of God; the only Purpoſes of Life, that can give a true Reliſh to our Being.

Think of the Miſeries of Sickneſs once more, and if you remember what paſſed when you were ill your ſelves, or have obſerved how it is in thoſe that are ſo. What Confinement, what Cloſeneſs! how far, how quickly removed from Buſineſs and Pleaſures the Heart before was ſet upon. A Man is dead to the World, before he dies out of it. Thoſe very Senſes which before took in all their Delight, are now the Inlets of Sadneſs and Offence. The

Sight of his *Medicine* is ungrateful to the Eye. So is the *Smell* of his Meat. The *Taſte* is loſt to Delight, or only ſubſiſts to be tormented with nauſeous Draughts. The leaſt Noiſe wounds his *Ear*, the leaſt Air pierces him. p It turns his Comforts into Croſſes. His Bed tires him, his Chair troubles him; Friends diſquiet him if preſent, and offend him if abſent; their Silence or Diſcourſe, their Mirth or Sorrow, alike diſturb; being uneaſy himſelf, every thing about him is ſo. Poor Man! ſomething he would have, and cannot tell what; he is not well himſelf, and nothing about him is ſo.

Conſider farther the Difficulty of Recovery, with the Hazards and Uncertainty of Phyſic.

It is a very eaſy Matter to loſe our Health, but not ſo to recover it. However uſeful Phyſic is, 'tis not infallible. It muſt be uſed, but may not be depended upon. It's greateſt Maſters have called it q *a conjectural Art, and ſuch as neither Conjecture nor Experience can always make ſucceſsful.* The Number of Diſeaſes is prodigious, and yet every ſingle one is enough for the Study of a Man's Life. The Va-

p *Dr.* Harris. q Hipp. Aph. §. 9.

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riation of Symptoms of the ſame Diſeaſes, at different Times and Ages; the Hazard in the Quality, Goodneſs, and Compoſition of the Medicaments; the Difficulty of obſerving the due Proportion in their Mixture, according to the Nature of the Diſeaſe, and the Circumſtances of the Subject; the Hazard of promoting one Miſchief by remedying another; the great Way round about the Medicine has to go, before it can reach the Caſe, or the affected Part; the many Alterations of its Parts it muſt undergo, the many Juices and Humours it muſt meet and mingle with; theſe are all likely to diſappoint the Intention of the beſt Preſcriptions. To ſay nothing of the many Differences among the moſt learned of the Faculty, nor of the ſad Effects that ſome Diſtempers leave behind them, tho' cured in the beſt Manner the World can afford. Theſe Things are enough to cure us of *Ahaz'* Diſtemper, of *truſting to the Phyſicians*,[r] or of expoſing our Health at any Time in Dependence upon the Art. Theſe ſhew the Reaſon of repreſenting *Æſculapius*'s *Staff* full of *Knots*, to denote the Difficulty of this Study.

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r Non eſt in medico ſemper relevetur ut æger.

2. *Make the moſt of it, ſince it is ſo uncertain and frail.*

Let us improve it to the beſt and moſt laſting Purpoſes; catch hold of it as the Opportunity and Flower of Life; remembring that like a Flower it will Wither and Decay. But to this I have ſaid ſo much *Chap.* V. §. 5. that I need add no more.

3. *Long and pray for that State and World, where there is all Health without Sickneſs; eternal Health, without the leaſt Diſorder, or Shadow of Death.*

When we conſider that Sickneſs and Death is the way to this Health and Life, it ſoftens the Idea of Sickneſs, and abates the Terrors of Death. Sickneſs and Death are themſelves the ſureſt Phyſic, and moſt infallible Cure. Under this Notion they have been conſider'd by wiſe and great Men. *Socrates* ſeem'd to have this Thought, when he bid his Friends, after he had drank the fatal Cup, to *ſacrifice a Cock to* Æſculapius; this being the uſual Thank-Offering to that God, from thoſe who had recovered from Sickneſs, and were very well. It was as much as to ſay, *Now I am in a fair Way to perfect Recovery; I am juſt going to be quite well, do my Honours to* Æſculapius *for the Health I am entring*

entring upon. The pious Emperor *Theodoſius* Third, with the ſame Deſign, order'd this one Word only to be put upon his Tomb (Hygicia) *Health*; as much as to ſay, *All is well*; now I am out of the Reach of Diſtemper, in that perfect Health, that is not to be found in a dying World. We are willing to endure ſome painful Operations for the Recovery of an uncertain Health, in this World; now Sickneſs and Death are to be looked upon only as ſome painful Operation we are to go through, and then *all is well.* The Head that is once crowned with Glory, ſhall never ach more. The Eye that is once open'd upon the beatific Viſion, ſhall never weep more. The Hand that has once laid hold of eternal Life, ſhall never tremble more. Everlaſting Health & Vigour, Youth, Life, and Proſperity, both of Soul and Body, after a ſmall Separation, belong to the Paradiſaical Conſtitution, and are the Properties of that Place *where the Inhabitant ſhall not ſay I am ſick, for the People that dwell therein ſhall be forgiven their Iniquity.* s

s Iſa. 33. 24.

THE END.

15 OC 61